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PLATO AND OTHERS ON PURGATORY.

> When, therefore, Radamanthus receives such a one, he knows nothing of him—neither who he is nor from whom he is descended. He knows only that he is a certain sinner; and, noticing this, he sends him to Tartarus, signifying, however, whether he thinks him to be curable or incurable. [1]

SUCH is the opinion of the great Greek Philosopher on the judgment and the consequences of the judgment which he conceives will meet the sinner on his arrival into the next world. Of all the forcible passages to be found scattered in so wealthy a profusion up and down the writings of this wonderful writer, very few will compare with that from which the above extract is taken. Plato presents us with his firm conviction that, in the future life, an everlasting reward awaits the perfectly righteous, eternal punishment the perfectly wicked, and, for those who depart hence in a state neither of complete perfection nor of consummate depravity, pains and torments are reserved which will, eventually, be brought to an end.

The Philosopher commences his reasoning on this subject by putting into the mouth of his great hero, Socrates, what, he admits, the learned would consider to be a fable, but which he considers to contain a large amount of truth. In the beginning mankind was judged, while still alive, on the day of death. Living, they were judged by the living. Dead, they were consigned, according to the judgment already pronounced, to one of two places, the righteous being led away to the islands of the Blessed, the

[1] *Gorgias*. Routh's edition, p. 296.

wicked to Tartarus. As the joys in the islands of the Blessed were to last for ever, so were the pains inflicted in Tartarus to be without end. Such was the arrangement; but it was an arrangement which, so Zeus was informed by the custodians of the celestial abodes, admitted of one very serious drawback. Pluto approached the Supreme Being with the information that many persons had entered into heaven who, while it was true that they did not deserve to be sent away to Tartarus, were not fitted at all to be partakers of the joys bestowed on those who enjoyed a place in the islands of the Blessed. They were unworthy of either heaven or hell. To obviate this miscarriage of justice Zeus introduces a change both in the circumstances and in the personnel of the judgment. Man shall be examined, not before his death, but afterwards. He shall be judged by three of the sons of Jupiter, who, themselves, have passed by means of death from human life to immortality. The dead, stripped of their bodies, shall stand before one of these judges who, because they also are without the body, will be able to clearly see the state of the soul placed before them. Flesh, on the one hand, shall not hide the sins of the culprit spirit, neither, on the other, shall it blind the eyes of the spiritual examiner, who will know nothing more of the person whose fate he is to decide than that, here before him, stands the soul of a human being awaiting judgment. "So that," says the Supreme Being, "most just will then be the determination concerning the final journey of man."

Having narrated this story, Plato proceeds to lay upon it, as upon a basis, his own views concerning the future state. He first reasons, from the appearance of the body after death, about the appearance, after death, of the soul. What will this latter be like as it stands face to face, now freed from the flesh, before its judge? As the body presents to the gaze of those who stand around it, just when the spirit has left it and breath has ceased, the same characteristics and marks which it possessed while living, so the soul, when separated in death from the body, will appear to the judge with those marks upon it which it will have been bound to assume in life. If the body lies wounded on the sick-bed, wounded it will lie in death; if the person has carried a scar when strong and well, the scar will not leave him even when he sickens

and death has ensued. Equally, if a soul has been guilty of unrighteousness in any shape or form, that unrighteousness will have impressed itself like a wound or a scar upon that soul, and this mark, remaining in life, will remain also in death, then to become most clear and manifest to the eyes of the judge.

Now, continues the Philosopher in his argument, just as there are diseases and wounds of the body, some curable and others incurable, so, in the soul after death there are wounds of a moral nature, some remediable and some without remedy. The condemned person, in case he bears upon himself the marks of moral evils which do not render the restoration to moral health an impossibility, will, like the reprobate, be sent to Tartarus, but, unlike these, he will at some time in the future be released. He must be punished. He must submit to pains and torments. He is to be made morally well again, which is the same as saying that he is once more to become righteous; and punishment, contends Plato, is the only means by which justice, once lost, can be recovered, and innocency regained.[2]

As in everything which this wonderful writer endeavors to press home to the mind of his readers, so here, through the whole argument, beautiful in expression, forcible in presentation, there run two or three principles which, once admitted, make the conclusion unanswerable. First it was laid down that some souls pass away to the next world unfitted for heaven and hell alike. He then asserts that all punishment, properly and deservedly administered, is beneficial, and to this principle he adds another, to which reference is made above, that there is no deliverance from a state of injustice unless by means of pain. "It is fitting," he says, "that everyone actually suffering a punishment rightly administered by another, should either himself become better for it and profit by it, or afford a kind of example to others who, seeing him suffer what he does, get frightened and reform." It is here, Plato would argue, that we possess the real explanation of all the torments to which the souls of the condemned, whether their case admits of a remedy or not, are called upon to bear in Tartarus. With regard to those whose sins have not been of the most grievous nature and whose wounds, therefore, are not past

[2] *οὐ γὰρ διόντε ἄλλως ἀδικίας ἀπαλλάττεσθαι*

the healing, pain has a refining influence. It ameliorates. It improves the object it attacks. It purifies. It so profits the soul that, after a time, Tartarus will no longer be a fitting place of abode for it, but it will have to be transferred to the islands of the Blessed, with the environment of which it will now be in agreement, the pleasures and the delights of which it will be capable of appreciating. The same will be the uses and the results of the sufferings of those who are in a hopeless condition and who must, therefore, suffer on for ever. Incapable of cure themselves, they exist as object lessons to the curable in the healing process to which, side by side with the reprobate, these are being subjected. The sight of the penalty undergone by the damned will assist in bringing about that attitude of mind without which the soul less guilty cannot hope for that permanent betterment necessary before it can leave the place of pain and purification. It will be frightened at what it sees. It will consider how far on the road to the same unalterable doom it has itself advanced. It will shrink back further and further from the state of mind which would so much as think of the commission of unpardonable wickedness, even had the soul the chance of doing so. A condition of complete justice will be the result of the punishments both borne and witnessed by the soul in its purgatory. The personal pains of the unhappy, but hopeful, culprit will make amends for its own wickedness and, at the same time, will act as a deterrent, making it impossible for it ever again even to think of evil, unless with the greatest detestation; while the picture of suffering supplied by the reprobate will produce a sense of horror for all iniquity, since it is now clearly seen that these awful and everlasting torments are the end to which all iniquity is directed.

The description of Purgatory in the 6th Book of Virgil's *Eneid* has been supposed by many to be a plain proof of the influence exercised by the writings of the Greek Philosopher on the mind of the Latin Poet. Certainly, resemblances between the two writers may be noticed. Both acknowledge a purgatory. Both, also, admit the doctrine of the transmigration of souls. But, while Plato holds that the transmigration of souls is itself a punishment and a kind of purgatory, Virgil conceives that the rebirth on earth will be some sort of reward, and that, only for a

select few. And, again, while the Greek asserts that pain is necessary for the restoration of innocency previous to entrance into the islands of the Blessed, the Roman seems to make his state of purification not only a condition before admission into the Elysian fields, but a requisite necessary for obtaining perfect forgetfulness of the past which those must possess who are to live on earth again. Still, the interesting and the important point in the 6th Book of the *Eneid* is that the poet is not able to conceive of a soul's leaving this present life without standing in need of purification on the other side of the grave. He asserts that that purification consists in bearing pain.

> Ergo exercentur poenis, veterumque malorum
> Supplicia expendunt. Aliae panduntur inanes
> Suspensae ad ventos; aliis sub gurgite vasto
> Infectum eluitur scelus, aut exuritur igni.

Virgil endeavors to make it perfectly clear that these pains must inevitably be the portion of the soul in the next world. Joined to the flesh that soul forgets its heavenly origin. To an extent, the hurtful body, the parts and the members of which are of the earth, earthy, both weighs down the higher nature and paralyzes many of the efforts which it may have felt inclined to make for nobler objects. Enclosed in the dark prison of the body it has not been able to look upwards. Death came; life went; but, continues the poet:—

> Non tamen omne malum miseris, nec funditus omnes
> Corporeae excedunt pestes; penitusque necesse est
> Multa diu concreta modis inolescere miris.
> Ergo excercentur poenis.

Nor are the imperfections contracted in a lifetime by contact with the flesh to be wiped away in a moment. The *multa diu concreta* are not to be altogether obliterated out of hand. It must take time, and the space of time will not be a short one. If, after these pains,

> Per amplum mittimur Elysium—

nevertheless, Virgil assures us, this will be only

> Donec [i. e. quando] longa dies perfecto temporis orbe
> Concretam exemit labem, purumque reliquit
> Aethereum sensum, atque aurai simplicis ignem.

Nearer to the views set forth by Plato in the *Gorgias*, and somewhat similar to the Christian doctrine concerning Purgatory, is a striking passage of the Babylonian Talmud. In mentioning the Talmud it is difficult not to deplore the complete indifference with which the Christian ecclesiastic is inclined to regard this remarkable storehouse of Jewish thought. That it is tedious reading; that a large amount of what it contains is now useless, even to the Jews themselves; that much of it is crude, indelicate, and greatly absurd, will be readily admitted. Yet, on the other hand, while it also contains much that is extremely beautiful, no other book so well clears up some of the obscure texts of Sacred Writ, or throws so strong a light on the beginnings of Christian thought, or helps so much the student to see the drift, as well as the appositeness, of many of the Gospel expressions. The following is the passage on purgatory to which allusion has been made:—

The school of Shammai says that there will be three companies on the day of Judgment. One of these will be the perfectly just, another will be the perfectly wicked, and a third will be those who are between the two (i. e. neither completely bad nor altogether good). The perfectly just are both written and sealed forthwith to life everlasting; the perfectly wicked are both written and sealed immediately to Gehenna; according to the Scripture, Dan. 12: 2. "And many of those that sleep in the dust of the earth shall awake, these to life everlasting and these to shame and everlasting ignominy." Those that are neither perfectly good nor perfectly bad shall go down to Gehenna and, having waited there in lamentation they shall return, according to the Scripture, Zacherias 12: 9. "And I will send the third part through the fire, and I will refine them as silver is refined and try them as gold is tried. He shall call upon my name and I will answer him." And Anna speaks concerning these, I Samuel 2: 6. "The Lord killeth and bringeth back to life; He sendeth down to Sheol and raiseth up." [3]

The allusion of the Talmudist to the purification by fire will remind us of the words already given from Virgil, *aut exuritur igni*, and, at the same time, it will also remind us of "the fire of

[3] Rosh Ha Shanah, 16, 2. Babylonian Talmud.

Purgatory," an expression most usual on the lips of the Catholic when speaking of the preparation which the departed soul will be called upon to make before entering Heaven. But it will be noticed that the principle adopted by the Talmudist, as almost self-evident, is the same as that laid down by Plato. Both Greek and Jew are agreed in this that there exist a multitude of souls who, on leaving this world, are unfitted for heaven and are too good for hell. They are even of the same opinion in maintaining that Tartarus or Gehenna is the one place of punishment as well for the reprobate as for those whose ultimate destiny is perpetual happiness. They differ only in the process by which they arrive at the conclusion that purifying pain does indeed await the intermediate class of the departed; for, while Plato reverts to his accustomed habit of appealing to reason, the Talmudist makes his appeal to the Bible which, it must be confessed, he quotes with considerable effect.

The fact is that the principle and the reasoning of the Greek Philosopher in this matter take complete possession of the mind when it allows itself, without bias, to consider the doctrine of Purgatory simply by means of the light of the intellect alone. We see the truth of this particularly in the well known remarks on Purgatory made by Dr. Johnson, one of the strongest and clearest minds of any age. It is the *reasonableness* of the truth which the great English writer upholds, and, although he supposes that his argument is a Catholic one, it is, nevertheless, the argument of Plato in the *Gorgias*, with the whole of whose writings he was far more familiar than he was with the polemics of Catholicism. "Sir," says Johnson, in reply to his biographer, "it is a very harmless doctrine. They are of opinion that the generality of mankind are neither so obstinately wicked as to deserve everlasting punishment nor so good as to merit to be admitted into the society of Blessed Spirits; and, therefore, that God is graciously pleased to allow of a middle state where they may be purified by certain degrees of suffering. You see there is nothing unreasonable in that." [4]

The extract from the Talmud cannot be dismissed without a farther reflection. It presents us with a view which approaches

[4] Bos. Johnson, Vol. I, p. 380.

very nearly the Christian conception of Purgatory, and, it needs hardly to be said, to the Christian Purgatory is a place where the soul, beloved of God, awaits with eagerness the moment of deliverance from its pains, and longs for its joyful entrance into Heaven. The Hebrew word which we have above translated by "waiting in lamentation" implies a moaning restlessness at the absence of something the deprivation of which is most sorely felt. There appears no hint of this in the pagan idea of purgatory, whether of Plato or of Virgil. With *their* departed souls there seems to be no sign of "thirsting after God." And, then, again, God enters into this Jewish idea in much the same manner as He does into that of the Christian. He thinks of and cares for the soul which, in pain, is exiled from His presence, and, He is ready to listen to prayers for the mitigation of, or for release from, those pains. True, the Talmudist supposes that the prayers will be offered by the suffering soul itself: "He shall call upon me and I will answer"; but the mind of the survivor would not be long in coming to the conclusion that that kind Being, who will hear and answer a petition out of purgatory sent up by a soul on its own behalf, will not be deaf to beseechings, prompted by love and pity, sent up on behalf of the same soul by those still alive on earth.[5]

This Jewish, and, still more, the Christian idea of Purgatory—the tenderness of God in the matter, the intense longing of the departed for Heaven, and the painful condition in which they are represented as being—do indeed, both of them, impel the heart of the living to break forth in prayer for the dead. Sir Thomas Browne, the author of the *Religio Medici*, allows us to see what a man will naturally do with regard to those who are gone before when he is not influenced by deep-set prejudice. He says: "A third there is [i. e. opinion relating to the dead] which I did never positively maintain or practise, but have often wished it had been consonant to truth and not offensive to my religion, and that is, the prayer for the dead; whereunto I was inclined from some charitable inducements whereby I could scarce contain my prayers

[5] That the Jews pray for their dead may be seen in *A Rabbinical Commentary on Genesis*, by Hershon, pp. 61–62; also see *Jewish Life in the Middle Ages*, by Abrahams, p. 140.

for a friend at the ringing of a bell, or behold his corpse without an orison for his soul."[6] And it is pathetic to see, in the following prayer of Dr. Johnson for the soul of his mother, the struggle going on between his prejudices as a Protestant, which told him that it was wrong to pray for the dead, and his reason as a deep thinker together with his charity as one most tenderhearted, both of which told him it was right. "I commend, O Lord, so far as it may be lawful, into Thy hands, the soul of my departed mother, beseeching Thee to grant her whatever is most beneficial to her in her present state."[7]

Had Dr. Johnson been as deeply read in ancient Christian literature as he was both in the ancient authors of Greece and Rome as well as in the polite literature of his own times, it is very probable that his Protestant prejudice against purgatory would have been completely overcome. His prayer for his departed mother would then have been marked by a surer tone, a tone which, it can hardly be doubted, it would already have assumed had only his reason unchained been allowed solely to guide him in the matter. Perhaps, too, had Sir Thomas Browne lived in the eighteenth, instead of the seventeenth, century he would have hesitated before asserting so positively that prayers for the dead are not "consonant to truth" or even that they are "offensive" to his religion, i. e. the religion of the Church of England. For in the year 1723 gentle and learned Thomas Hearne the Antiquary, and an Anglican, gave expression to the following views on the subject:—

"Praying for the dead is most certainly a very ancient and primitive custom, as appears from the Fathers. Our best English divines are also for it, and many use it privately tho' not publicly. Dr. Isaac Barrow and Mr. Thorndyke were mightily for it. It is justified from II Macabees 12: 44: 'For if he [Judas Maccabaeus] had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.' And in Matt. 12: 32, we have: 'And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him,

[6] *Religio Medici*, p. 9.

[7] Johnson. Prayers. Works, Vol. XII.

neither in this world, neither in the world to come.' This shews some sins, of an inferior nature, are forgiven in the world to come."[8]

We are not concerned with the question as to whether or not Hearne was right in laying to the account of the "best divines" of the English Church belief in and practice of prayers for the dead. The important point is that this erudite and delightful scholar could not resist the conviction that the dead stand in need of the suffrages of the living, and that that conviction is, not merely reasonable, not only the outcome of our purest and best sentiments, but, more than this, is itself a Christian truth.

JOHN FREELAND.

Ely, England.

FIRE INSURANCE OF CHURCH PROPERTY.

IN these days of insurance scandals, insurance probing, and insurance law revision, it may not be amiss to direct attention to the subject of insurance of church properties against loss by fire, and to ascertain whether or not this matter is conducted according to business principles in which safety and the best advantages of our churches are alike consulted. If I were to discuss insurance profits in general, a decided distinction would have to be made between life insurance and fire insurance. I am convinced that the latter is far more profitable than the former, even under ordinary circumstances. But when extraordinary occasions arise, such as have within comparatively recent times arisen at Boston, Chicago, Baltimore, and San Francisco, and may at any moment arise again, the wide difference in the two branches is easily seen. For the companies insuring against fire, a conflagration of twenty-four hours' duration may wipe out and has wiped out the profits of decades of years. But the history of life insurance has no record of such wholesale losses—losses which make the strongest companies stagger and set insurance circles to wondering which company or companies shall fall next.

But the question is not one of determining how much the fire insurance companies make. It is one of determining how much

[8] *Reliquiae Hearnianae*, Vol. II, p. 188.

the Church is needlessly losing; how much can be easily and readily saved by methods more business-like and up-to-date than those now universally in vogue.

I.—Our Present Method of Insurance.

The greater part of ecclesiastical property in this country is to-day insured in stock companies through local agents. Whatever may be said of the advisability or inadvisability of founding church mutual fire insurance companies, I do not hesitate to say that the present method of insuring church properties is unsatisfactory, if not in reality sinfully extravagant.

In the first place, it is unsatisfactory, that is to say, unbusiness-like. How many of the pastors entrusted with the care of church properties have the slightest notion of the stability or instability of the companies insuring their properties? "We leave that to our local agent," they say. Yes, and the local agent, too often, alas, is more solicitous to find a company that pays large commissions than to represent a company doing a safe and sure business. Few of us will deposit our private funds in banks of whose soundness we know absolutely nothing. It is advisable to exercise no less care when there is question of the Church's monies. And yet one may see frequently policies written for large amounts in companies notoriously unsound and in which the well-informed man would not place a risk of $100.

How many pastors insist upon their insurance being widely distributed? In the San Francisco disaster the Traders Company of Chicago went (some may say needlessly) to the wall. The writer knows of a policy of $10,000, written in this company by a local agent upon a property on which the total insurance did not amount to $25,000. And since the policies were only recently written, the institution was out something over $200, which might have easily been reduced to $20, had the risks been judiciously distributed. But had a fire loss occurred between the time that San Francisco was stricken and new policies were written to cover this amount, the entire insurance might not have been worth more than the paper it was written on.

It is a frequently neglected matter among pastors who insure, to insist upon the policies on the same property being uniformly

written, so that in case of loss there will be no dispute by the various companies as to how much or what their policies cover. Indeed, many pastors are apparently not aware that it is economy for the Church to write, for example, policies for five years instead of three. A policy for $10,000 that can be written for three years for $15 per thousand, costing $150, will write for five years at a rate of $22.50, costing $225. Three five-year renewals covering fifteen years will thus cost $675, while five three-year renewals covering the same time will cost $750. To the mind of the pastor this difference may not always be worth considering, but to the shrewd insurance man it is well worth the while. Three million dollars insurance extending over fifteen years can be carried in policies of five-year terms for $22,500 less than if written in policies of three-year terms. And there are many dioceses carrying many times $3,000,000.

A method that is unbusiness-like is certain to be likewise extravagant; but the extravagance of the present methods of church insurance is particularly pronounced even in that in which these methods may be said to be very business-like. I refer to the conduct of insurance matters through local agents or brokers. An example will best illustrate what I mean. Father H—— wishes to insure his new church and school for $100,000. He calls in Mr. Smith, his parishioner and a local insurance agent and broker. Mr. Smith writes a part of this amount in companies represented by himself, retaining a commission of fifteen per cent on the premiums. The rest he insures, perchance, through the office of Mr. Jones, receiving five per cent on all business thus brought in, whilst Mr. Jones, who represents the companies writing the policies, receives ten per cent on these as on all premiums. But neither Mr. Smith nor Mr. Jones is a "General Agent." So that in this case, if the rate be $15 per thousand, the premiums would amount to $1500, on which the local agents receive fifteen per cent, or $225. And the general agents have yet to receive their commission before the premium gets to the insuring companies. Thus Father H—— reaches the companies through always two and sometimes three middlemen, and pays toll to each. To show how he or rather the church which he represents may reserve to itself for charitable or other purposes all such commissions is the object I have in view.

II.—A Better Method.

What remedy is proposed, then, for the cure of the above enumerated evils? A simple one and an effective one: *take the insurance of all church properties into the Chancery Office.* Let the chancellor or a competent assistant register as an insurance broker. Let him make an agreement with one or several general agents to take care of all insurance matters. In other words, *blot out the local agents*, and devote to charitable or diocesan purposes the fifteen or more per cent received on all premiums. It can assuredly be done, if you only know how to go about it. It is done in Boston. It is done in Fall River. It is being done to a certain extent in Springfield, and there may be other dioceses of which I have no knowledge, where this method of insurance is successfully maintained.

There is no diocese, I imagine, where it could not be done. The introduction of it will, of course, create opposition from certain interested quarters. The local brokers will bitterly oppose you. The Catholic brokers will oppose you chiefly, perhaps, on sentimental grounds. The non-Catholic brokers will frown upon the system as a matter of business. Said one of the latter class to the writer: "Father, we shall contest every step you take. We recognize that this is not a matter of sentiment but of business. We have had this business many years. We will hold it if we can. It is simply a question of who gets the dollar. We will keep it away from you if we can, but we don't blame you for trying to get it. *The only wonder is that you have not tried to get it long ago.*" Eighteen months have passed, and the local agents have realized that the "good thing" is gone from them forever, and they have left us in peace. At present all diocesan insurance is effected through the chancellor. Existing policies, of course, were not disturbed. But all new policies are written in *A-No. 1* companies. All insurance is judiciously distributed. Every policy on the same property is uniform in reading. Every policy is written in the most economical way. And, best of all, the diocesan charities are made the beneficiaries of the profits accruing from commissions.

How these monies can in conscience be allowed to flow into

other channels, once the matter is brought to the attention of the proper authorities, is not clear to the writer. But if, with all due respect to his ecclesiastical superiors, he may urge what is so clearly patent a duty where it can be done, he would say: "If the scheme is to be put in working, *let it be made a matter of diocesan statute.* Otherwise those who have it in charge will meet with obstacles compared with which those placed in their way by the insurance brokers will be but grains of sand. Some pastors will insist that the commission be returned to them. Others will strive to become themselves brokers and will want to sell their insurance to the lowest bidders. Others will convince themselves that the interests of their particular parish will be best preserved by continuing to insure through Mr. S——, a parishioner and generous contributor to church collections; while others still will be on principle "agin the government." If the arrangements are made uniform and compulsory, admitting of no exceptions, since in every case it involves the proper use of parish monies, then the one in charge can devote all his energies to overcoming opposition from without, whilst he has nothing to fear from within the ramparts.

What a saving to the Catholic Church in the United States, if every diocese would thus control its insurance! I would not dare to make an approximate estimate of the total amount paid each year in insurance premiums by the Church in this country, but I am certain that the commissions on this amount would at the very lowest make a sum of six figures. I know one small diocese that saves to itself annually over $2,000. What does Boston save? What might be saved by New York, Chicago, Baltimore, and the rest?

But I have spoken thus far only of the saving of *commissions* on premiums. What if the premiums themselves could be saved? What an enormous saving each year to the Church? Who will figure the amount paid each year in premiums by the Church in the United States? There are no data at hand for the reckoning of this amount, but to place it at one million dollars would seem to me a conservative estimate. This amount is not of course all gain, as fire losses must be deducted. In a circular sent out from the diocese of Cleveland the following statement is made: "The

losses in the diocese of Cleveland since its foundation have not amounted to ten per cent of the premiums paid." But this low percentage would hardly prevail in the majority of dioceses. I know of a diocese where in six years the fire losses paid on church properties exceeded the premiums paid by *over forty thousand dollars.* Yet I am confident that a general average taken all over the country would show an enormous profit to the insuring companies (San Francisco excluded). How can these premiums be saved to the Church? Only by the establishment of church mutual fire insurance companies. But the discussion of such an important project requires treatment in a separate paper. Suffice to say now that mutual insurance would seem to be impossible to most dioceses at the present time, and that the loss of money in premiums is one that it is impossible to avoid, while insurance in stock companies through the chancery office is within the reach of all and easily and readily effected.[1]

In my next paper I shall explain what seems to me a still more profitable and at the same time quite feasible method of fire insurance of our churches by a system of properly organized *Church Mutual Insurance.*

JAMES E. CASSIDY, *Chancellor.*

Fall River, Mass.

A MIRROR OF SHALOTT.*

IX.—FATHER STEIN'S TALE.

OLD Father Stein was a figure that greatly fascinated me during my first weeks in Rome, after I had got over the slight impatience that his personality roused in me. He was slow of speech and thought and movement, and had that distress-

[1] The full credit for the conception and putting in practice of the Chancery Agency Scheme, at least in New England, the writer gladly accords to the Rev. M. J. Doody, P.R., St. Mary's, Cambridgeport, Mass., one-time Chancellor of the Archdiocese of Boston. His remarkable aptitude for details, his sagacity in all things financial, his unflinching courage in the face of all sorts of opposition and hindrances, and with all this an unfailing courtesy to everyone, friend and opponent, made him the ideal pioneer in clearing a path for Church Insurance.

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ing grip of the obvious that is characteristic of the German mind. I soon rejoiced to look at his heavy face, generally unshaven, his deep, twinkling eyes, and the ponderous body that had such an air of eternal immovability, and to watch his mind, as through a glass-case, laboring like an engine over a fact that he had begun to assimilate. He took a kind of paternal interest in me, too, and would thrust his thick hand under my arm as he stood by me, or clap me heavily on the shoulder as we met. But he was excellently educated, had seen much of the world, although always through a haze of the Fatherland that accompanied him everywhere, and had acquired an exceptional knowledge of English during his labors in a Lancashire mission. He used his large vocabulary with a good deal of skill.

I was pleased, then, when Monsignor announced on the following evening that Father Stein was prepared to contribute a story. But the German, knowing that he was master of the situation, would utter nothing at first but hoarse ejaculations at the thought of his reminiscences, and it was not until we had been seated for nearly half an hour before the fire that he consented to begin.

"It is of a dream," he said—"no more than that; and yet dreams too are under the hand of the good God; so I hold. Some, I know, are just folly; and tell us of nothing but the confusion of our own nature when the controlling will is withdrawn; but some, I hold, are the whispers of God and tell us of what we are too dull to hear in our waking life. You do not believe me? Very well; then listen.

"I knew a man in Germany, thirty years ago, who had lived many years away from God. He had been a Catholic, and was well-educated in religion till he grew to be a lad. Then he fell into sin, and dared not confess it; and he lied, and made bad confessions and approached the altar so. He once went to a strange priest to tell his sin, and dared not when the time came; and so added sin to sin, and lost his faith. It is ever so. We know it well. The soul dare not go on in that state, believing in God; and so by an inner act of the will renounces Him. 'It is not true—it is not true,' she cries; and at last the voice of faith is silent, and her eyes are blind."

The priest stopped and looked round him, and the old Rector nodded once or twice and murmured assent.

"For twenty years he had lived so; without God, and he was not unhappy; for the powers of his soul died one by one and he could no longer feel. Once or twice they struggled, in their death agony, and he stamped on them again. Once when his mother died, he nearly lived again; and his soul cried once more within him, and stirred herself; but he would not hear her. 'It is useless,' he said to her; 'there is no hope for you; lie still; there is nothing for you; you are dreaming; there is no life such as you think.' And he trampled her again, and she lay still."

We were all very quiet now; I certainly had not suspected such passion in this old priest; he had seemed to me slow and dull and not capable of any sort of delicate thought or phrase, far less of tragedy; but somehow now his great face was lighted up, his eyebrows twitched as he talked; and it seemed as if we were hearing of a murder that this man had seen for himself. Monsignor sat perfectly motionless, staring intently into the fire; and Father Brent was watching the German sideways; Father Stein took a deliberate pinch of snuff, snapped his box and put it away, and went on.

"This man had lived on the sea-coast as a child, but was now in business in a town on the Rhine; and had never visited his old home since he left it with his mother on his father's death. He was now about thirty-five years of age, when God was gracious to him. He was living in a cousin's house, with whom he was partner.

"One night he dreamed he was a child, and walking with one whom he knew was his sister (who had died before he was born); but he could not see her face. They were on a white, dusty road, and it was the noon of a hot, summer day. There was nothing to be seen round him, but great slopes of a dusty country with dry grass; and the burning sky overhead, and the sun. He was tired, and his feet ached, and he was crying as he walked, but he dared not cry loud for fear that his sister would turn and look at him, and he knew she was a—a *revenant*, and he did not wish to see her eyes. There was no wind, and no birds, and no clouds; only the grasshoppers sawed in the dry grass,

and the blood drummed in his ears until he thought he would go mad with the noise. And so they walked, the boy behind his sister, up a long hill. It seemed to him that they had been walking so for hours, for a life-time; and that there would be no end to it. His feet sank to the ankles in the dust, the sun beat on to his brain from above, the white road glared from below; and the tears ran down his cheeks.

"Then there was a breath of salt wind in his face, and his sister began to go faster, noiselessly; and he tried, too, to go faster, but could not; his heart beat like a hammer in his throat, and his feet lagged more and more; and little by little his sister was far in front; and he dared not cry out to her not to leave him, for fear she should turn and look at him; and at last he was walking alone; and he dared not lie down or rest.

"The road passed up a slope, and when he reached the top of it at last, he saw her again, far away, a little figure that turned to him and waved its hand; and behind her was the blue sea, very faint and in a mist of heat; and then he knew that the end of the bitter journey was very near.

"As he passed up the last slope the sea-line rose higher against the sky, but the line was only as the fine mark of a pencil where sea and sky met, and a dazzling white bird or two passed across it, and then dropped below the cliff. By the time he came near his sister the dusty road had died away into the grass, and he was walking over the fresh turf that felt cool to his hot feet. He threw himself down on the edge of it, by his sister, where she was lying with her head on her hands looking out at the sea where it spread itself out a thousand feet below; and still he had not seen her face.

"At the foot of the cliff was a little white beach, and the rocks ran down into deep water on every side of it, and threw a purple shadow across the sand; and there were birds here too, floating out from the cliff and turning and returning; and the sea beneath them was a clear blue, like a Cardinal's ring that I saw once; and the breeze blew up from the water and made him happy again."

Father Stein stopped again, with something of a sob in his old, heavy voice; and then he turned to us.

"You know such dreams," he said, "I cannot tell it as—as he told me; but he said it was like the bliss of the redeemed to look down on the sea and feel the breeze in his hair, and taste its saltness.

"He did not wish his sister to speak, though he was afraid of her no more; and yet he knew that there was some secret to be told that would explain all—why they were here, and why she had come back to him, and why the sea was here, and the little beach below them, and the wind and the birds. But he was content to wait until it was time for her to tell him, as he knew she would. It was enough to lie here, after the dusty journey, beside her, and to wait for the word that should be spoken.

"Now, at first, he was so out of breath, and his heart beat so in his ears, that he could hear nothing but that and his own panting; but it grew quieter soon, and he began to hear something else—the noises of the sea beneath him. It was a still day, but there was movement down below; and the surge heaved itself softly against the cliff, and murmured in deep caves below, like the pedal note of the Frankfort organ, solemn and splendid; and the waves leaned over and washed gently on the sand. It was all so far beneath that he saw the breaking wave before the sound came up to him; and he lay there and watched and listened; and that great sound made him happier even than the light on the water, and the coolness and rest; for it was the sea itself that was speaking now.

"Then he saw suddenly that his sister had turned on her elbow and was looking at him; and he looked into her eyes, and knew her, though she had died before he was born. And she too was listening with her lips parted to the sound of the surge. And now he knew that the secret was to be told; and he watched her eyes, smiling. And she lifted her hand, as if to hold him silent; and waited; and again the sweet murmur and crash rose up from the sea; and she spoke, softly:—

"'It is the Precious Blood,' she said."

Father Stein was silent; and we all were silent for a while. As far as I was concerned at least, the story had somehow held me with an extraordinary fascination, I scarcely knew why.

There was a movement among the others, and presently the Frenchman spoke:—

"*Et puis?*" he said.

"The man awoke," said Father Stein, "and found tears on his face."

It was such a short story that there were still a few minutes before the time for night prayers, and we sat there without speaking again until the clock sounded in the campanile overhead, and the Rector rose and led the way into the west gallery of the church. I saw Father Stein waiting at the door for me to come up; and I knew why he was waiting.

He took my arm in his thick hand and held it a moment as the others passed down the two steps:—

"I was that man," he said.

X.—Mr. Percival's Tale.

When I came in from Mass into the refectory on the morning following Father Stein's story, I found a layman breakfasting there with the Father Rector. We were introduced to one another; and I learned that Mr. Percival was a barrister who had arrived from England that morning on a holiday and was to stay at S. Filippo for a fortnight.

I yield to none in my respect for the clergy; at the same time a layman feels occasionally something of a pariah among them: I suppose this is bound to be so; hence I was pleased then to find another dog of my breed with whom I might consort, and even howl, if I so desired. I was pleased, too, with his appearance. He had that trim academic air that is characteristic of the Bar, in spite of his twenty-two hours' journey; and was dressed in an excellently-made, grey suit. He was very slightly bald on his forehead, and had those sharp-cut, mask-like features that mark a man as either lawyer, priest, or actor; he had, besides, delightful manners and even white teeth. I do not think I could have suggested any improvements in person, behavior, or costume.

By the time that my coffee had arrived, the Father Rector had run dry of conversation, and I could see that he was relieved when I joined in.

In a few minutes I was telling Mr. Percival about the symposium we had formed for the relating of preternatural adventures; and I presently asked him whether he had ever had any experience of the kind.

He shook his head.

"I have not," he said in his virile voice; "my business takes my time."

"I wish you had been with us earlier," put in the Rector. "I think you would have been interested."

"I am sure of it," he said. "I remember once—but you know, Father, frankly I am something of a sceptic."

"You remember?" I suggested.

He smiled very pleasantly with eyes and mouth.

"Yes, Mr. Benson; I was once next door to such a story. A friend of mine saw something; but I was not with him at the moment."

"Well; we finished last night," I said, "but do you think you would be too tired to entertain us this evening?"

"I shall be delighted to tell the story," he said easily. "But indeed I am a sceptic in this matter; I cannot dress it up."

"We want the naked fact," I said.

I went sight-seeing with him that day; and found him extremely intelligent and at the same time accurate. The two virtues do not run often together; and I felt confident that whatever he choose to tell us would be salient and true. I felt too that he would need few questions to draw him out; he would say what there was to be said unaided.

When we had taken our places that night, he began by again apologizing for his attitude of mind.

"I do not know, Reverend Fathers," he said, "what are your own theories in this matter, but it appears to me that if what seems to be preternatural can possibly be brought within the range of the natural, one is bound scientifically to treat it in that way. Now in this story of mine—for I will give you my explanation first in order to prejudice your minds as much as possible—in this story the whole matter can be accounted for by the imagination. My friend who saw what he saw was under rather theatrical circumstances, and he is an Irishman. Besides that,

he knew the history of the place in which he was; and he was quite alone. On the other hand, he has never had an experience of the kind before or since; he is perfectly truthful, and he saw what he saw in moderate daylight. I give you these facts first; but I shall not inflict my theories on you again. I have no idea whether you will agree or disagree with them. I do not say that my judgment is the only sensible one, or anything offensive like that. I merely state what I feel I am bound to accept for the present."

There was a murmur of assent. Then he crossed his legs, leaned back and began :—

"In my first summer after I was called to the Bar I went down South Wales for a holiday with another man who had been with me at Oxford. His name was Murphy: he is a J. P. now in Ireland, I think. I cannot think why we went to South Wales; but there it is: we did.

"We took the train to Cardiff; sent on our luggage up the Taff valley to an inn of which I cannot remember the name; but it was close to where Lord Bute has a vineyard. Then we walked up to Llandaff, saw St. Tylo's tomb; and went on again to this village.

"Next morning we thought we would look about us before going on; and we went out for a stroll. It was one of the most glorious mornings I ever remember, quite cloudless, and very hot; and we went up through the woods to get a breeze at the top of the hill.

"We found that the whole place was full of iron mines, disused now, as the iron is richer further up the country; but I can tell you that they enormously improved the interest of the place. We found shaft after shaft, some protected and some not, but mostly overgrown with bushes; so we had to walk carefully. We had passed half a dozen, I should think, before the thought of going down one of them occurred to Murphy.

"Well, we got down one at last; though I rather wished for a rope once or twice; and I think it was one of the most extraordinary sights I have ever seen. You know perhaps what the cave of a demon-king is like, in the first act of a pantomime.

Well, it was like that. There was a kind of blue light that poured down the shafts, refracted from surface to surface; so that the sky was invisible. On all sides passages ran into total darkness; huge reddish rocks stood out fantastically everywhere in the pale light; there was a sound of water falling into a pool from a great height, and presently, striking matches as we went, we came upon a couple of lakes of marvellously clear blue water through which we could see the heads of ladders emerging from other black holes of unknown depth below.

"We found our way out after a while into what appeared to be the central hall of the mine. Here we saw plain daylight again, for there was an immense round opening at the top, from the edges of which curved away the sides of the shaft, forming a huge circular chamber.

"Imagine the Albert Hall roofless; or, better still, imagine Saint Peter's with the top half of the dome removed. Of course, it was far smaller, but it gave an impression of great size; and it could not have been less than two hundred feet from the edge, over which we saw the trees against the sky, to the tumbled dusty rocky floor where we stood.

"I can only describe it as being like a great burnt-out hell in the Inferno. Red dust lay everywhere; escape seemed impossible; and vast crags and galleries, with the mouths of passages showing high up, marked by iron bars and chains, jutted out here and there.

"We amused ourselves here for some time, by climbing up the sides, calling to one another (for the whole place was full of echoes), rolling down stones from some of the upper ledges; but I nearly ended my days there.

"I was standing on a path, about seventy feet up, leaning against the wall. It was a path along which feet must have gone a thousand times when the mine was in working order; and I was watching Murphy who was just emerging on to a platform opposite me, on the other side of the gulf.

"I put my hand behind me to steady myself, and the next instant very nearly fell forward over the edges at the violent shock to my nerves given by a wood-pigeon that burst out of a hole, brushing my hand as he passed. I gripped on, however, and

watched the bird soar out across space, and then up and out at the opening; and then I became aware that my knees were beginning to shake. So I stumbled along, and threw myself down on the little platform onto which the passage led.

"I suppose I had been more startled than I knew: for I tripped as I went forward, and knocked my knee rather sharply on a stone. I felt for an instant quite sick with the pain on the top of jangling nerves, and lay there saying what I am afraid I ought not to have said.

"Then Murphy came up when I called; and we made our way together through one of the sloping shafts; and came out onto the hillside among the trees."

Mr. Percival paused; his lips twitched a moment with amusement.

"I am afraid I must recall my promise," he said. "I told you all this because I was anxious to give a reason for the feeling I had about the mine, and which I am bound to mention. I felt I never wanted to see the place again—yet in spite of what followed I do not attribute my feelings to anything but the shock and the pain that I had had. You understand that?"

His bright eyes ran round our faces.

"Yes, yes," said Monsignor sharply, "go on, please, Mr. Percival."

"Well then!"—the lawyer uncrossed his legs and recrossed them the other way—"during lunch we told the landlady where we had been; and she begged us not to go there again. I told her that she might rest easy: my knee was beginning to swell. It was a wretched beginning to a walking tour.

"It was not that, she said; but there had been a bad accident there. Four men had been killed there twenty years before by a fall of rock. That had been the last straw on the top of ill-success; and the mine had been abandoned.

"We inquired as to details: and it seemed that the accident had taken place in the central chamber, locally called 'The Cathedral'; and after a few more questions I understood.

"'That was where you were, my friend,' I said to Murphy; 'it was where you were when the bird flew out.'

"He agreed with me; and presently when the woman was

gone he announced that he was going to the mine again to see the place. Well, I had no business to keep him dangling about. I couldn't walk anywhere myself, so I advised him not to go on to that platform again; and presently he took a couple of candles from their sticks and went off. He promised to be back by four o'clock and I settled down rather drearily to a pipe and some old magazines.

"Naturally I fell sound asleep; it was a hot, drowsy afternoon and the magazines were dull. I awoke once or twice, and then slept again deeply.

"I was awakened by the woman coming in to ask whether I would have tea; it was already five o'clock. I told her yes. I was not in the least anxious about Murphy; he was a good climber, and therefore neither a coward nor a fool.

"As tea came in I looked out of the window again, and saw him walking up the path, covered with iron-dust, and a moment later I heard his step in the passage; and he came in.

"Mrs. Whats-her-name had gone out.

"'Have you had a good time?' I asked.

"He looked at me very oddly, and paused before he answered.

"'Oh yes,' he said; and put his cap and stick in a corner.

"I knew Murphy.

"'Well, why not?' I asked him, beginning to pour out tea.

"He looked round at the door; then he sat down without noticing the cup I pushed across to him.

"'My dear fellow,' he said, 'I think I am going mad.'

"Well, I forget what I said; but I understood that he was very much upset about something; and I suppose I said the proper kind of thing about his not being a damned fool.

"Then he told me his story."

Mr. Percival looked round at us again, still with that slight twitching of the lips that seemed to signify amusement.

"Please remember—" he began; and then broke off. "No—I promised.

"Well.

"He had gone down the same shaft that we went down in

the morning; and had spent a couple of hours exploring the passages. He had found an engine-room with tanks and rotten beams in it, and rusty chains. He had found some more lakes, too, full of that extraordinary electric-blue water; he had disturbed a quantity of bats somewhere else. Then he had come out again into the central hall; and on looking at his watch had found it after four o'clock; so he thought he would climb up by the way we had come in the morning and go straight home.

"It was as he climbed that his odd sensations began. As he went up, clinging with his hands, he became perfectly certain that he was being watched. He couldn't turn round very well; but he looked up as he went to the opening overhead; but there was nothing there but the dead blue sky, and the trees very green against it, and the red rocks yawning away on every side. It was extraordinarily quiet, he said; the pigeons had not come home from feeding, and he was out of hearing of the dripping water that I told you of.

"Then he reached the platform and the opening of the path where I had had my fright in the morning; and turned round to look.

"At first he saw nothing peculiar. The rocks up which he had come fell away at his feet down to the floor of the 'Cathedral' and to the nettles with which he had stung his hands a minute or two before. He looked round at the galleries overhead and opposite; but there was nothing there.

"Then he looked across at the platform where he had been in the morning and where the accident had taken place.

"Let me tell you what this was like. It was about twenty yards in breadth, and ten deep; but lay irregular, and filled with tumbled rocks. It was a little below the level of his eyes, right across the gulf; and, in a straight line, would be about fifty or sixty yards away. It lay under the roof, rather retired; so that no light from the sky fell directly on it; it would have been in complete twilight, if it hadn't been for a smaller shaft above it, which shot down a funnel of bluish light, exactly like a stage-effect. You see, Reverend Fathers, it was very theatrical altogether. That would account, no doubt."

Mr. Percival broke off again, smiling.

"I am always forgetting," he said. "Well, we must go back to Murphy. At first he saw nothing but the rocks, and the thick red dust, and the broken wall behind it. He was very honest, and told me that, as he looked at it, he remembered distinctly what the landlady had told us at lunch. It was on that little stage that the tragedy had happened.

"Then he became aware that something was moving among the rocks; and he became perfectly certain that people were looking at him; but it was too dusky to see very clearly at first. Whatever it was, was in the shadows at the back. He fixed his eyes on what was moving. Then this happened."

The lawyer stopped again.

"I will tell you the rest," he said, "in his own words, so far as I remember them.

"'I was looking at this moving thing,' he said, 'which seemed exactly of the red color of the rocks, when it suddenly came out under the funnel of light; and I saw it was a man. He was in a rough suit, all iron-stained; with a rusty cap; and he had some kind of a pick in his hand. He stopped first in the centre of the light, with his back turned to me, and stood there, looking. I cannot say that I was consciously frightened; I honestly do not know what I thought he was. I think that my whole mind was taken up in watching him.

"'Then he turned round slowly, and I saw his face. Then I became aware that if he looked at me I should go into hysterics or something of the sort; and I crouched down as low as I could. But he didn't look at me; he was attending to something else; and I could see his face quite clearly. He had a beard and a moustache, rather ragged and rusty; he was rather pale, but not particularly; I judged him to be about thirty-five.'

"Of course," went on the lawyer. "Murphy didn't tell it me quite as I am telling it to you. He stopped a good deal; he drank a sip of tea once or twice, and changed his feet about.

"Well; he had seen this man's face very clearly and described it very clearly.

"It was the expression that struck him most.

"'It was a rather amused expression,' he said, 'rather pathetic and rather tender; and he was looking interestedly about at everything—at the rocks above and beneath; he carried his pick easily in the crook of his arm. He looked exactly like a man whom I once saw visiting his home where he had lived as a child.' (Murphy was very particular about that). 'He was smiling a little in his beard, and his eyes were half shut. It was so pathetic that I nearly went into hysterics then and there,' said Murphy. 'I wanted to stand up and explain that it was all right; but I knew he knew more than I did. I watched him, I should think, for nearly five minutes; he went to and fro softly in the thick dust, looking here and there, sometimes in the shadow and sometimes out of it. I could not have moved for ten thousand pounds; and I could not take my eyes off him.

"'Then just before the end, I did look away from him. I wanted to know if it was all real; and I looked at the rocks behind and the openings. Then I saw that there were other people there, at least there were things moving, of the color of the rocks.

"'I suppose I made some sound then—I was horribly frightened—at any rate, the man in the middle turned right round and faced me: and at that I sank down, with the sweat dripping from me, flat on my face, with my hands over my eyes.

"'I thought of a hundred thousand things: of the inn, and you; and the walk we had had; and I prayed—well, I suppose I prayed. I wanted God to take me right out of this place. I wanted the rocks to open and let me through.'"

Mr. Percival stopped. His voice shook with a tiny tremor. He cleared his throat.

"Well, Reverend Fathers, Murphy got up at last, and looked about him; and of course there was nothing there, but just the rocks and the dust, and the sky overhead. Then he came away home, the shortest way."

It was a very abrupt ending; and a little sigh ran round the circle.

Monsignor struck a match noisily, and kindled his pipe again.

"Thank you very much, sir," he said briskly.

Mr. Percival cleared his throat again.

"We had a very pleasant walking-tour when my knee got all right. Murphy is a J.P. in Ireland now. Oh! I told you that before."

ROBERT HUGH BENSON.

Cambridge, England.

["My Own Tale" follows.]

A PLEA FOR PREACHING.

"ELOQUENCE—a plague upon the word when we are talking of Jesus and of souls!—has no gift of benediction. Its harvest is but the preacher's praise and the wasted time of the silly gaping audience. God's blessing is the thing. It is easy to be the popular preacher of a season, the fashionable lion of the Sundays, when the more interesting lions of the week-days are not shown. But, to preach Christ and Him Crucified, that is another thing." To which words from Father Faber[1] may be added those of an ecclesiastical dignitary who, at a gathering of some clergy, observed that many a priest possessed a gift of easy speech which might prove fatal to himself, if not to his hearers. He may astonish his audience by his eloquence; he may even astonish himself. But if the remote preparation preserved by due observance of a rule of life, and thought, prayer, and labor, in the immediate preparation of his sermons be wanting, he will preach platitudes, and his discourses will become more and more discursive, desultory, vapid, and ineffective, despite the outward action and sentimental language by which he endeavors to recommend them to his audience.

"The lips of the priest shall keep knowledge." Especially incumbent upon him is this injunction in these days of advanced education and organized attacks upon the faith. It is scarcely too much to insist that nothing but an epidemic in his parish can excuse a priest the two hours a day that he should devote to study. One of two consequences awaits the man who does not

[1] "All for Jesus," p. 112.

read: either he will become dumb, or he will become exceedingly loquacious. A special danger to the secular priest is that he has in his own hands the ordering of his time, and depends upon himself for the observance of a rule of life. Unless, then, he is methodical about the arrangement of his day, and considers himself as strictly bound in the matter as are regulars whose rule is made for them, or, at least, as strictly responsible as is the professional man who is tied by office hours, loss will inevitably ensue both to himself and to his people, as in other matters, so especially in relation to that which occupies our present attention.

He needs a rule of life to protect himself, moreover, and likewise his ministry, against importunate and exacting laity of leisure who seem to imagine that while men in the various secular professions cannot of course be counted upon, except on rare occasions, for social gatherings and amusements, their clergy in any case are available to make up a party, however often and at whatever hour, since *their* time at least is their own. The secular priest needs protection likewise from tiresome gossips, who, while they would not dare to invade the office of the professional man, except on serious business, make bold to invade the priest's private study and waste his time, as well as their own, on every trivial pretext.

But to return to the consideration of the effects of sermons upon the hearer. The "silly gaping audience," of which Father Faber speaks, may applaud the preacher whose discourse strikes the more thoughtful and earnest inquirer (despite his endeavor to refrain from criticism even in his thoughts), as having more of theatrical action in the delivery than of evidence of thought and labor bestowed on preparation; but whereas in the one case a profitless praise will be the preacher's meed as regards those who have wasted their time in listening but to enjoy a half hour's treat, in the other, they who reverence the preacher and have a true conception of the sacred office he holds as such, and are anxious to receive at his mouth "the word of the hearing of God, . . . not as the word of men, but, as it is indeed, the word of God,"[2] will depart disappointed, if not distressed also by temptation to pass judgment on his failure worthily to discharge his duty

[2] I Thess. 2: 13.

and make the most of his opportunity. St. Bonaventure, in his "Biblia pauperum omnibus praedicatoribus perutilis," intended as an aid to inexperienced preachers, insists that the preacher's one aim and purpose should be to save souls and glorify God, and makes war upon all tricks and devices employed for effect. This of course does not exclude that natural action which is spontaneous, not studied, and is the manifestation, not of self-consciousness, but of that unction of the Spirit that is bestowed as the fruit of prayerful preparation, self-effacement, and the endeavor to speak simply in God's Name. It is related of John Tauler, for instance, who was famed as a preacher at Cologne and Strasburg in the fourteenth century, that, having observed during the early years of his preaching that the consciousness of his own ability and erudition prevented the truths he proclaimed from sinking into the hearts of his hearers and producing the desired fruit, he ceased to preach for the space of two years, and during that interval devoted himself to self-denial and to meditation on the life and sufferings of our Lord, being mindful, no doubt, of the words of the Apostle who says: "God who commanded the light to shine out of darkness, *He* hath shined in our hearts to give the light of the knowledge of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency may be of the power of God and not of us."

One has heard a young preacher, fresh from the seminary, lay down the law to a congregation composed for the most part of well educated persons and in large proportion of persons advanced in years, and censure all criticism of sermons, on the ground that the preacher, whatever his age and experience or want of experience—and we presume whatever his preparation or want of it, since some of the sermons preached in that church were of such a nature as to provoke the remark that anything seemed to be considered good enough for the pulpit—that the preacher, whatever his qualifications, occupies in the pulpit the place of God and that his words in consequence is God's voice to the people and cannot therefore be criticized without sin, or something near to sin, on their part. Unprepared efforts certainly would not be tolerated in these days of education by an audience that had assembled to listen to a professor of some secular science, nor

would he be exempted from censure by virtue of his professorship. Nor are we cognizant of any law that exempts the priest from a like censure, if through his own fault he fails to convince his hearers that he delivers the Divine message with the preparation that betokens a due sense of his responsibility as occupying the place of God.

The laity are not wanting in the knowledge that if a duty rests upon them as to how they should hear sermons, so likewise does a duty attach to the preacher as to how he should prepare and deliver them. If they are to sit under him in a humble and teachable spirit and listen to his words as to the voice of God, they have a right to expect that he on his part will be mindful, not only of their duty in the matter, but much more of his own in relation to his endeavor worthily to discharge so solemn an office. Father Faber tells us that "to hear sermons well" we should remember that in the preaching "it is God waiting on us to speak, and to enlighten, and to inflame, and to bless."[3] How great then is the preacher's responsibility, is the thought that must strike his hearers as well as himself; and in proportion as he discharges that responsibility worthily—scarcely *out* of proportion—will be the responsibility that will rest upon them as to how they receive and profit by his words. Otherwise, they can scarcely be blamed, nor will it be matter of surprise, if to avoid criticism, though it be but in thought, or distress attendant upon the effort to subdue the temptation to judge, or a painful sense of time unprofitably spent, they absent themselves from his sermons except when the obligation to hear Mass, or other necessity, compels their attendance.

One has heard a preacher at the Sunday evening service censure the "empty benches," as though their morning occupants were to be addressed in their evening absence rather than the people who were present, with a view, presumably, to the latter being likely to convey his censures to the former—a task unpleasant, scarcely within their province, and calculated in some instances to provoke irritation and in others only amusement. It did not appear to strike him that the paucity of numbers at the evening service (though several persons came for Benediction

[3] "Sermon Notes," II, p. 251.

after the sermon), might be due in great measure to failure on the part of the preacher to prepare his sermons and their desultory length in consequence. The obligation to hear Mass ensures the attendance of Catholics in the morning, and these should be drawn by the attraction of the Sacramental Presence to Benediction in the afternoon or evening. But, apart from the consideration as to whether the preacher should not endeavor to draw them by his sermons also, he has in a mission country duties surely likewise toward Protestants and people of no religion, and these can scarcely be reached save by means of the sermon. "How then shall they call on Him in whom they have not believed? or how shall they believe Him of whom they have not heard? and how shall they hear without a preacher? . . . Faith, then, cometh by hearing and hearing by the word of Christ."

The English-speaking races are sometimes designated "a hearing people;" they love sermons and go in search of them, particularly on Sunday evenings. Protestant preachers do their utmost to supply the demand and provide, moreover, plenty of soul-stirring hymns to attune the hearts of their hearers, with the result that their places of worship are often packed. Such, too, is the result in Catholic churches in which similar efforts are made. Such likewise would be the result in churches in which empty benches need filling, if, in accordance with the Holy Father's suggestions, hymns in the vernacular were more plentifully supplied and special efforts bestowed upon mission sermons, Protestant prejudice notwithstanding. Catholics also would be drawn by such efforts and would speedily forget the censures that formerly did but deter them. But a contrary course is calculated, to the preacher's further discomfiture, to confirm in absence those who have no mind to hear his censures, and to empty in addition the benches of those who have not deserved to hear them. The human spirit resists the human spirit; censure to be administered with profit needs surely to be controlled by the divine spirit of patience. "We preach not ourselves, but Jesus Christ our Lord, and ourselves your servants through Jesus," says the Apostle, whose endeavor, whether to commend and encourage, or to "reprove, entreat, rebuke in all patience and doctrine," was to reflect upon his hearers the spirit of Christ and address them, not

as from an eminence, but as one of themselves, as "taken from among men" and "ordained for men in things that appertain to God," as one who could "have compassion on them that are ignorant and that err, because he himself is compassed with infirmity."

In like manner exhortations to a more frequent and regular reception of the sacraments, censure of neglect, and of lack of zeal for religion, avail not in themselves to inspire that love and desire for the means of grace which alone will ensure perseverance in seeking them. They may prevail on occasion, or for a time, on account of the personality of the preacher. But perseverance in the practice of religion will be secured only by a personal love of Him whom it is the preacher's office to preach. Religion, indeed, may aptly be summed up as consisting in a personal love for a personal Saviour. Sermons that have the promotion of this in view and are prepared with the prayer and labor that so high an end demands, that are delivered out of the full heart that has itself first learned so to love, cannot fail of their purpose: their fruit will certainly be manifested in the increase desired. One might point to a church blessed with a preacher whose every sermon, though strikingly eloquent, is still more impressive by reason of the fact that it breathes an intense love of Him whom it presents to the people as the Centre in whom all their worship and every devotion, whether directly to Him, or to His Blessed Mother and the Saints, culminates; with the result that for years that preacher's church has consistently been filled at Mass, Benediction, and Sermon, and its confessionals and communion rails thronged by devout lovers of their Lord, of His Blessed Mother, Angels and Saints.

When our Lord came to men as their great Prophet, Preacher, and Missionary, He came as man "tempted in all things, like as we are, yet without sin." He could not be a sinner, but He could be a man, and man He became that He might identify Himself with sinful men as far as was possible to God, so as, amongst other reasons, to experience their trials in His own person and thus convince them of His compassionate love and sympathy. Then to extend and continue His saving work, He chose not angels, who as never having sinned might be sup-

posed in their measure to represent Him worthily, but He chose from among sinful men themselves those who were to minister His mercy one to another and to mankind at large, "because," that is for the very reason that, "they themselves were compassed with infirmity," and therefore in a special manner qualified to "have compassion on them that are ignorant and that err."[4] From which it would appear that a secret of effectual preaching is that the preacher identifies himself as far as possible with his hearers and addresses them accordingly in the first rather than the second person plural; that he endeavors to place himself amid the environments of their daily lives, occupations, difficulties, temptations, and to make out the best case possible for them—better than they can do for themselves—whether with a view to correcting, reproving, condemning what is amiss, or of counselling, confirming, encouraging in a right course. "He understands me and my difficulties better than I do myself, and is always patient and full of sympathy," is the kind of remark one sometimes hears of those who are of a truth fathers to their people and fail not to attract them to their ministry whether in the pulpit or in the confessional; whereas, contrariwise, the hearer who seeks of the preacher something more solid than a half hour's treat, will, despite his eloquence—even, perhaps, because of it—depart dissatisfied, discouraged also, and impressed with the idea that he is a being of another sphere who occupies an eminence from which he cannot view and understand the lives of ordinary mortals, nor appreciate their trials and temptations.

Whether in relation to preaching on the dogmas of the faith or on the requirements of the moral law, the people are impressed by the preacher in proportion as he has studied the standard of their intelligence and thought out, cast and recast his sermon until he has satisfied himself that to the best of his ability he has moulded it into such form as not merely to do justice to his subject, but also is best calculated to recommend it to his audience and win them to accept, submit to, and act upon the truths he teaches. In preaching to a mixed congregation, as most preachers have to do, this of course is no easy matter; but we presume that it may be laid down as a general rule that, as in relation to

[4] Cf. Newman's "Discourses to Mixed Congregations," III.

one of the rules of elocution the preacher pitches his voice in such a key as to reach the person in the congregation farthest removed from the pulpit, so in like manner should he present his subject in such form as to be intelligible to the least educated of his hearers. Père Gratry, writing of the preaching of Henri Perreyve, says that his

> unrivalled success among all audiences . . . is to be explained by St. Paul's teaching in his marvellous treatise on preaching, which we read in chapters 12, 13, and 14 of the First Epistle to the Corinthians. The great Apostle bids those whose office it is to teach, not to speak to men in an *unknown tongue*. "He that speaketh in a tongue, speaketh not unto men, but unto God . . . he edifieth himself," but not the Church; he speaks, but no man hears—*nemo enim audit.* What does this mean? what is this unknown tongue, which nevertheless is a gift of God (12: 10, 11), which speaks to God (14: 2), which puts forth the mysteries of the Spirit—*Spiritu autem loquitur mysteria* (14: 2), which edifies him who speaks (14: 4), and yet which no man understandeth (14: 2)? What language is this? The answer is plain. It is the Sacred Word itself, which does indeed set forth the doctrine and the mysteries of the Spirit, and is understood of God, but which men neither understand nor listen to. "I have set forth the truth," says a preacher who has spoken this unknown tongue. "Men have not listened; it is their own fault." Yes, he says truly, and men are wrong not to learn that language in which he has been speaking. But listen once more to St. Paul: "Let him that speaketh by a tongue pray that he may interpret"—*oret ut interpretetur* (14: 13). "I had rather speak five words with my understanding," the Apostle goes on to say, "than ten thousand words in a tongue" (14: 19). Of a truth it is not enough to preach the mysteries of Christianity through mere formulas, which, albeit true before God, are not readily understood. The real apostle and prophet is he who has the gift of interpreting those deep and hidden formulas, of adapting them to every period and every mind. What St. Paul calls "interpreting the unknown tongue" is translating the sacred language of hidden mysteries into ordinary words, as Jesus Christ Himself put forth truths which had been hidden from the foundation of the world in parables; it is to frame the living word anew with every age, suiting it to the needs of that age without departing from the venerable antiquity of truth.

With regard to the frequency of preaching Sunday after Sunday to the same congregation, it seems obvious that the preacher, albeit he preaches extempore, should, if possible, under ordinary circumstances, attempt but one sermon a Sunday. The Anglican Bishop Andrewes was wont to say: "If I preach twice, I prate once;" and we have it on the authority of those who are experienced in the matter that the preparation of an extempore sermon takes, or should take, at least as long as that of a written one. A well-known London preacher, interrogated as to his method of preparing sermons, replied somewhat as follows: "I choose my subject on Monday, read it up day by day, through the week, make notes, then outlines of the sermon I want to preach. By Thursday I have filled in my outlines and come to the conclusion that my sermon won't do at all. So the whole is recast and preached on the Sunday in a form totally different from that which I had previously intended." In this matter, however, as in other composition, each will work in his own way, and the method of one man seldom perhaps appeals to another. Method and thought—not merely for the sake of the subject, but much more with a view to its bearing fruit—are nonetheless indispensable, whatever the mode of preparation, and however great the ability and experience of the preacher. We have it on no less an authority than Cardinal Newman's personal experience that, though in accordance with the proverb "practice makes perfect," such practice does not, in the matter of literary composition, lighten the labor required in the process, however many years it has been in progress.

In this connexion it may perhaps be well to add that with reference to preaching the same sermon more than once, the ecclesiastic quoted at the commencement of this article observed that certainly this may with profit be done, provided the preacher tears up his manuscript of notes, or of the sermon *in extenso*, and prepares it afresh. Otherwise, if it sounds stale to himself, he may be quite sure that it will sound stale to his hearers.

As to the delivery of the sermon, it is obvious that that action which is spontaneous and natural, whether it be little or much, is more likely to appeal to the audience and emphasize the truths and lessons that are preached than that which is studied and

forced, though with the best of intentions; moreover, that the latter is calculated to serve as but a distraction, and may distress and even irritate some who are present. In respect of the actual enunciation of his words, it would seem an impertinence to remind the preacher of four simple rules of elocution, but for the circumstance that many preachers either forget or appear to be ignorant of these rules. The first of them is that the head should be held erect; the second, that breath should never, save by reason of physical infirmity, be taken through the mouth, but always through the nose; the third, that the voice should never be dropped at the end of a sentence; and the fourth, that it should be pitched to such a key, not necessarily loud, as to reach the person farthest removed from the pulpit. With regard to the first and second rules, the reason is that a contrary action has the effect of, so to speak, paralyzing the lungs, whereas the voice needs their free action, not only for the sake of clear enunciation, but also for the avoidance of fatigue that so many complain of, and which nevertheless is conspicuously absent in many a parliamentary orator, as was notably the case, for instance, with Gladstone. It may be difficult at first to acquire the habit of inspiration through the nose, but the difficulty can be easily overcome by the simple expedient of setting the tongue against the back of the upper teeth in the action of taking breath, so as to avoid inspiration through the mouth. The experiment will convince the reader that breath necessarily enters by the nose. The proverbial "clergyman's throat" is often to be accounted for by the fact that he is ignorant of, or neglects, this simple rule. The third of our rules needs no comment, since it is the preacher's intention, surely, that every one of his auditors shall hear every word he has to say to them—a thing impossible if he drops his voice at the end of his sentences. With regard to the fourth, we have but to observe the natural instinct of the Tyrolese on their mountains, or of the milkman who cries "milk" to the occupants of the top story of a ten-storied house in the poor quarter of an old town, such as are said to have stood some years ago in old Edinburgh. The crier does not shout, but simply pitches his voice in the key that will carry with the least effort. In like manner the preacher will find that, however large the church and the congre-

gation it contains, if instead of trying, as the phrase is, to "fill" the building, he simply addresses himself to the person farthest removed from him, all who intervene between him and that person will under ordinary circumstances hear him; whereas shouting, in many instances, does but set every echo in motion and defeat in consequence the preacher's intention.

To conclude this plea for preaching we cannot do better than recall the words of St. Francis de Sales:—

> Do you care to know [he asks] how I estimate the excellence of a preacher? If the congregation go away smiting their breasts, and saying, "I will do so and so," I think well of the sermon; not when they are all crying out "What a beautiful sermon!" "What an eloquent man!" Eloquence and touching words are human gifts, but when sinners are converted and turn from their wicked ways, we may be sure that God is speaking through His servant's lips, and that preacher has the gift of counsel and knowledge of the saints. The true aim of preaching is that sin be abolished, and righteousness abound on the earth. God sends preachers, as Jesus Christ sent His Apostles, that they should bring forth fruit, and their fruit should remain.

A LAYMAN.

ST. AUGUSTINE AS A PREACHER.

"WHERE can I get a sermon for next Sunday?" is supposed to be the week-day state of mind of clergymen of all denominations. It may be true of some; perhaps there are even men who are only in that state of mind on Sunday mornings!

What would such men say if recommended to go to St. Augustine? Perhaps it would be foolish to recommend him to such procrastinators, for your procrastinator likes a scheme—a few clear points, and a tag or two from Holy Scripture. Yet even the most inveterate procrastinator of the evil hour of preparation for Sunday's "few words," might, if once he broke the ice and overcame the initial difficulties of the great Doctor's style, find St. Augustine no mean substitute for his "Perry" or his "Sermons from the Paulists."

"O! but you can't preach St. Augustine in the twentieth century! No one would listen to you!"

It is true that "the great world spins forever down the ringing grooves of change"; but are our times so very different from those when St. Augustine preached in Hippo? It may be, but none the less we can find a curious analogy between Augustine the preacher and any hard-worked priest on the mission in the twentieth century. First of all, schism was then rampant, and so it is with us, though the schism we all know so intimately has long ago crystallized into heresy. Secondly, he had many very poor people among his flock, and our modern missions are mainly made up of the poor. Again, his congregations were uninstructed, as ours so often are; he had to find spiritual food for them every day as far as we can gather, and many a priest has to find a few words to say to his people in one way or another three or four times each week. The priest, too, has to preach on the Sunday Gospels year after year; and so did the Bishop of Hippo. There is hardly a parable or a miracle, hardly a notable scene in the New Testament, or striking message of our Blessed Lord's, on which we do not find that the Saint preached several sermons to the people.

If we turn over the pages of any volume of his sermons, we cannot fail to be amazed at the veritable mine of homiletic treasures before us, and as we dip into them we marvel at their present-day tone. Perhaps some of us have cast a hurried glance at his "Enarrationes in Psalmos," and if so, we have probably put them down with a sense of discouragement; we have felt bewildered by the mystical character of so many of his commentaries, and his digressions have dismayed us. It is true we have turned up beautiful passages, but we have had to hunt for them, and we have felt that time was too short to enable us to make much use of them. Now it is quite otherwise with his sermons (*ad plebem*), especially those on the New Testament. They are eminently practical, and we feel that the Saint ever had before his eyes the motto of the true preacher: "How much good will my sermon do?"

Take for instance his Sermon LV (alias iv, de vertis Domini) on the words of the Gospel: "Whosoever shall say, Thou fool shall be in danger of hell fire." (St. Matthew 5: 22.)

The chapter of the Gospel which we have just heard read fills us with terror if we have the faith, but it has no alarms for those who have it not; and because they feel no fear they prefer to be stupid and careless, and they fail to distinguish between the season for fear and that for putting aside all care. He, therefore, who is now living a life which must have an end, must needs fear so that he may be able to be free from fear in that life which has no end. And we have felt afraid, for who would not do so when he hears the Truth speaking, and saying: 'Whosoever shall say, Thou fool, shall be in danger of hell fire,' and when he remembers those other words: 'the tongue no man can tame'?[1]—what then shall we do, my brethren? I see that I am speaking to a large assembly, but because we are all one in Christ, let us take counsel together as though in private. No stranger hears us; we are one because we are together. What shall we do? 'He that calleth his brother a fool shall be in danger of hell fire,' but 'the tongue no man can tame;'—shall we all then go to hell? God forbid! 'Lord, Thou hast been our refuge from generation to generation.'[2] Thy wrath is just, Thou sendest none to hell unjustly. Let us then realize, dearly beloved, that if no man can tame the tongue, we must fly to the Lord that He may tame ours for us, for if you wish to do it yourself you cannot, for you are but a man. Learn a lesson from the animals we tame. The horse, the camel, the elephant, the asp, the lion do not tame themselves, so neither can man tame himself. But for the taming of horse, ox, camel, elephant, lion or asp, a man is needed; and so, too, for the taming of man God is needed.

The sermon is very short—we have given about one-third of it—and its practical nature is evident.

Turning to another series, that to catechumens or candidates for Baptism, we find four most beautiful sermons on the Pater Noster. Each sermon covers the whole of the Lord's Prayer; all four occupy only forty small octavo pages of large print in the Caillan edition, an edition, by the way, which it would be hard to surpass for handiness and comfort. We may venture to quote a passage from the first of these sermons on the Pater Noster. (Serm. LVI.)

[1] S. James 3 : 8.
[2] Ps. 89 : 1.

"Thy will be done:" if you do not say that, will not God do His will? Remember what you confess in the Creed, "I believe in God the Father Almighty." If then He is almighty, why do you pray that His will may be done? What can this clause, "Thy will be done," mean? It means: May it be done *in* me so that I may not resist Thy will. So, in this petition you pray for yourself, not for God. For God's will will be done *in* you, even if not *by* you. For God's will will be done *in* those to whom He is going to say "Come ye blessed of My Father, receive the kingdom prepared for you from the foundation of the world;" it will be done *in* them so that the just and the holy may receive the kingdom. So, too, *in* those to whom He is going to say: "Depart into everlasting fire which was prepared for the devil and his angels," God's will will be done so that the wicked may be condemned to everlasting fire. It is another thing, however, that His will should be done *by* thee. It is reasonable then to pray that it may be done *in* thee, only if you mean that it may be well with thee. For whether things go well with thee or ill hereafter, God's will will be done *in* thee, but let it be done *by* thee. Therefore I say: "Thy will be done in heaven and in earth" not "by heaven and by earth," for what is done by you He Himself does in you. Nothing is ever done by you without His doing it in you. But sometimes He does in you what is not done by you; nothing, however, is done by you unless He does it in you.

The amount of doctrine compressed into this passage is remarkable. Again, take the following passage from the same sermon:—

Let us then say every day, and say it from a true heart, and let us do what we say: "Forgive us our trespasses as we forgive them that trespass against us." We make an agreement with God, a compact and a promise. The Lord our God says to us: "Forgive, and I forgive."—"You have not forgiven? Then it is you who act against yourself, it is not I." Indeed, my most dear children, since I know what avails you most in this Lord's Prayer, out of the whole Prayer, is particularly this clause "Forgive us our trespasses as we forgive them that trespass against us," listen to me. You are going to be baptized—now forgive all offences against you; whatever any one of you has in his heart against any one, let him forgive it from the heart. Come with these dispositions and be confident that all is for-

given you whatever you have incurred, both the original sin which you have incurred by your birth from your parents according to Adam —for which sin you come with the little children to the Saviour's grace—and also whatever you yourselves have added in your lives by words, deeds, or thoughts; all are forgiven you, and you will go out from before your Lord, free from all your debts.

We have ventured on only these few extracts; but they will suffice to show the earnest warmth, the doctrinal character, and the practical nature of St. Augustine's sermons. His great charm lies in his directness; there is no verbiage, at least not in the sermons; there is no oratory as commonly understood; but over and over again we come on passages of that truest oratory of all, the unction and the warmth of a pastor yearning for the souls of his flock and ever striving to bring forth from his vast treasures of learning "things old and new."

No doubt, the English version deprives us of much of the charm of the Saint's marvellous Latinity. We can hardly say of him in most of his writings what the Church says of his great disciple St. Thomas of Aquin: "Stylus brevis, grata facundia, celsa, clara, firma sententia," because the African Doctor rejoices in a multitude of words. He seems to write as he thinks; repetitions, digressions, amplifications, with a constant remarshalling of his ideas and arguments, flow from his pen just as they flow from the lips of a skilled speaker. Yet in the sermons for the people it is not so, the "stylus brevis" is perhaps not there, but the "grata facundia," the "celsa, clara, firma sententia" are always evident.

Translations of the Fathers are so readily accessible now that we are often tempted to neglect the original. Yet, surely, this is a mistake, and can only be ascribed to laziness. Someone once remarked to the writer that he read a good deal of St. Chrysostom, but found it necessary to read him in Greek; he gave a somewhat unexpected reason for this, yet a cogent one. I find, he said, that if I read him in English the thoughts flow so smoothly that they fail to make their due impression, but if I have had to hammer it out of the Greek for myself, the Saint's ideas stick and I feel their force. It is the same with St. Augustine; we must read him in his own peculiar Latin if we would really

feel his power. He made of that tongue a wonderful theological instrument, and his power over it is sometimes amazing. Perhaps this is best seen in his striking antitheses which must have fixed themselves in the minds of his hearers, but which cannot be adequately rendered in English. Who has not smiled at the neatness of the definition: "Quid est enim Fides, nisi credere quae non vides?"[3] Many others might be cited, such as: "In novo Testamento patent quae in Vetere latent;" or again: "Noli amare impedimentum, si non vis invenire tormentum."[4]

Indeed, this capacity for rhyming antitheses, for delicate play upon words, constitutes one of the charms of the Saint's writings, and it is hard to resist the impression that he purposely made use of them in order, perhaps, to raise a smile on the lips of his audience and to keep them attentive. They recur on every page of his printed sermons, and many of them have become familiar quotations; doubtless the Saint intended them to remain fixed in the memory of his hearers. Thus, how familiar the phrase "Amor rerum terrenarum, viscum est spiritualium pennarum!" We might render it: "The love of earthly things is the glue of the spirit's wings."[5] Again, speaking of the pride which makes a man think himself without sin, he says: "Quia non vis timere, nihil tibi aliud remanet quam tumere," which again may be rendered: "Since your sin you will not humbly tell, with pride you needs must swell."[6]

At other times it is not so much the rhyming antithesis as the marvellous concentration of thought into a few beautifully balanced words which irresistibly compels attention. In this respect, note his exquisite sentence: "Sancta familia Christi, fructificans et crescens in universo mundo, humiliter verax et veraciter humilis, exclamet . . . etc."[7] And again, "humilis pietas vel pia humilitas . . . attendite."[8] How perfectly, too, his words on the Pharisee's prayer in the temple sum up the latter's character, "Hoc non est exsultare, sed insultare;"[9] and of God's slowness in answering our prayers, he says: "Non deficiamus in

[3] In Joan. Tract 40.
[4] Sermo 311, C. 4.
[5] Sermo 112, 6.
[6] Sermo 2, in Ps. 118.
[7] Sermo 2, in Ps. 118.
[8] Sermo 4, in Ps. 118.
[9] In Ps. 70: 2.

oratione; Ille quod concessurus est, etsi differt, non aufert."[10] Note, too, the felicity of his exclamation regarding the rich man in hell: "Desideravit guttam qui non dedit micam."

We might prolong this list indefinitely: these beautifully felicitous turns are scattered broadcast over the Saint's sermons, although they are comparatively rare in his controversial works where they would naturally be out of place.

Another charm in St. Augustine's sermons lies in his love of a difficulty. He takes his audience into his confidence; he appeals to their understanding, he states and re-states the difficulty. Passage after passage of Holy Scripture is brought forward and examined, it matters little whether it favors the Saint's view or not, for he never shirks a difficulty. A good instance of this occurs in his second and third sermons on Ps. 118: his comparison of the verse "non enim qui operantur iniquitatem in viis ejus ambulaverunt" with St. John's words: "Si dixerimus quia peccatum non habemus, nos ipsos seducimus and veritas in nobis non est," is very instructive, while his ultimate solution of it is eminently practical.

His modesty in proposing new explanations of texts is sometimes quite touching, as are also his frequent appeals, when in the pulpit, to the Father of Lights; thus we note his interpretation of the words: "in quo corrigit adolescentior," or "junior" as he read it.[11] He understands it of the "new man" as opposed to the "old man" of St. Paul—a beautiful and a practical explanation, yet how modestly put forward.

The Saint's great wish was to have heard "Paulum tonantem in cathedra;" and yet as we peruse his own sermons with their freshness, their heartfelt eloquence, their pathos, their alternate appeals to heart and intellect, we can wish in our turn that we could have been among that favored audience at Hippo. They heard their bishop daily, and they hung upon his words. Indeed, we can often gather from his discourses that he had no option: they would hear their bishop every day and would take no refusal. At the same time, we cannot but wonder what sort of men they were who formed those audiences. The train of thoughts is often so subtle, the arguments so closely pressed, the digressions at

[10] In Ps. 65: 20.

[11] Ps. 118: 8.

times so startling, that none but cultured minds could follow him. Doubtless, his audience was often composed for the most part of his own disciples, of clerics who were accustomed to listen to him in his philosophical disputations and who would consequently find no difficulty in grasping his meaning. And as for the poor and uninstructed, they at least had their crumbs in every sermon, and many of those preserved to us are of the utmost simplicity.

We are at times surprised at the Saint's mode of exegesis; he is daring in his use of texts which at first blush seem poles asunder. Nevertheless we can never say he is rash or that he takes liberties with the text. Going outside his sermons, an instance occurs to us from the Enchiridion. He is talking of confirmed and impudent sinners and he says: "When sins, however enormous and horrible, become habitual, they are thought little or nothing of, so much so that they are not merely not kept hidden but are even noised abroad and boasted of, as we read in Ps. 9: 24: 'The sinner is praised in the desires of his soul and the unjust man is blessed.'" The Saint then adds, somewhat to our astonishment, "in the Sacred Scriptures this species of wickedness is termed a 'cry.' So we read in Isaias of the unfruitful vineyard: 'I looked that he should do judgment, and behold iniquity; and do justice, and behold a cry.'[12] In the same way we read in Genesis: 'The cry of Sodom and Gomorrha is multiplied,'[13] for not merely are their enormities not punished but they are even published abroad as though they were lawful." The line of thought is striking, its derivation from Holy Scripture at first amazes and then appeals to us.

We are apt to suppose that the ancient Fathers of the Church were too serious-minded to allow their sense of humor full play, yet the following will show that St. Augustine, at least, was not so strait-laced. The 96th Sermon (alias 51, *de Sanctis*) is brief in the extreme—numbering only thirty-six lines. We give it in full:—

My Reverend Brethren and Fellow-Bishops have deigned to visit us and gladden us by their presence, but I know not why they decline to help me who am weary. And I have said this to your Charity

[12] Is. 5: 7. [13] Gen. 18: 20.

[a term by which he often addresses his congregation] in their presence, so that you who listen to me may in some sort intercede for me with them, and thus when I ask them they too may agree to preach. May they spend what they have received; may they rather deign to work than to make excuses. However, patiently hear a few words from me though I am fatigued and can scarcely speak. We possess a booklet on the benefits granted by God through the merits of a Holy Martyr—let us gladly listen to them. What then shall I say to you? You have heard in the Gospel of the reward given to good servants and of the punishment meted out to the wicked servants. Now the whole malice of that servant who was so reproved and so grievously condemned, lay in this, that he would not spend. He kept intact what he had received, but his Lord demanded some profit from him. For God is greedy of our salvation. Now if he was condemned who did not spend, what ought they to expect who lose the gifts entrusted to them? We then are dispensers of our gifts; we spend and you receive. We, it is true, seek some profit. Therefore lead good lives, for that is the gain we seek from our spending. But think not that you too are not called upon to spend. You cannot spend from our higher standpoint (*de isto loco superiore*), but you can spend wherever you may be. When Christ is attacked, defend Him; answer murmurers; correct blasphemers; keep yourselves from their society. Thus you spend if you gain any [to the faith]. Play your part in your own homes. A bishop is so called because he superintends, he exercises his charge by watching. Therefore everyone in his own home, if he be the head of the house, ought to exercise the office of a bishop; he ought to watch over the faith of the members of his family to see that none of them fall into heresy neither his wife, his son, nor daughter, nay not even his servant, because he is bought at so great a price. The Apostolic discipline puts the master over the servant, and the servant under the master, but Christ paid one price for both. Despise not the least among you, but look after the salvation of the members of your household with all watchfulness. If you do this, you are spending, you will not be unprofitable servants, you will not stand in fear of His dreadful condemnation.

A curious side-light on the Saint's method of preaching is afforded us in the opening words of his sermon to the people on Psalm 138: "We had prepared," he says, "a short psalm and had

told the cantor to sing it, but when the time came he was, I suppose, somewhat preoccupied and he sang another psalm instead. However, we prefer to follow God's guidance in the cantor's mistake rather than cling to our own original intention." The sermon seems, then, to have been quite spontaneous and apparently unprepared. Yet it is longer than most of his addresses "ad plebem," and it contains the following beautiful commentary on the words:—

> Whither shall I go from Thy spirit? or whither shall I flee from Thy face?
>
> If I ascend into heaven, Thou art there: if I descend into hell, Thou art present.
>
> If I take my wings early in the morning, and dwell in the uttermost parts of the sea:
>
> Even there also shall Thy hand lead me: and Thy right-hand shall hold me.

But who is it who will carry us through? Note, it is He Himself from whose wrathful face we have been trying to flee. For what does He say? "If I descend into hell, Thou art present. If I take my wings early in the morning." "*Recipiam*, 'take up,' he says, he had then lost them. "If I take my wings early in the morning and dwell in the uttermost parts of the sea, even there also shall Thy right-hand lead me, and Thy right-hand shall hold me." Dearest brethren, let us meditate these words; here we must place our hopes, they must be our consolation.

Let us, too, take up by love of God those wings which we have lost through evil desires. Evil desires are as glue to our wings; they have dashed us down from the liberty of our own atmosphere, that, namely, of the free breezes of the spirit of God. We have been dashed down and have lost our wings. We have been in a sort ensnared by the fowler and He from whose saving grasp we would fain flee has redeemed us from this captor by His own Blood. By means of His commandments He gives strength to our wings and now we lift them and they are free from the glue. Oh! let us not love the sea; let us rather fly to its uttermost parts. Let none of us tremble with fear; yet let none of us presume on our own strength, for unless He lifts us up with our wings, unless He Himself be our guide, we shall be hurled headlong into the depths of the sea, broken

men and wearied, for we trusted in our own strength. We need, then, wings, and we also need Him to lead us, for He is our helper. We have free will, but how much can we do with that free will unless He who gives us commands be also our helper? "Even there also shall Thy hand lead me, and Thy right-hand shall hold me."

A touching scene might have been witnessed in the bishop's church one Easter Sunday. A sick man, apparently a cripple, had been cured by the intercession of St. Stephen, the first martyr. The holy bishop appears to have set the man now sound and healthy before the assembled people and addressed them as follows:—

We are wont to read in our little booklet how God works miracles by the intercession of Blessed Stephen the Martyr. Now to-day instead of that book you have this man's appearance; instead of the written account, you have your previous knowledge of him; instead of the paper, you have his features. You who know what we were wont to see with sorrow in him, read in his face what you now see and rejoice, so that the Lord our God may receive the more abundant honor, and also that the things written in that book may be graven in your memory.

Pardon me if I give no longer sermon than this; you know my exhaustion. It was only St. Stephen's prayers that enabled me to do all I did yesterday and not faint through fasting, and he also has helped me so that I might speak to you to-day.[14]

A glance at any index to St. Augustine's works will give some idea of the mine of homiletical wealth which very little pains will make as readily accessible to us, and probably far more useful than any "sketches" or "plans" or "skeletons" of ready-made sermons.

In the Caillan edition the sermons are collected together in volumes XVII–XXIV. In volume XVII we find fifty sermons on texts of the Old Testament, nearly half of them being taken from the Psalms. There follow in volume XVIII forty-three sermons on St. Matthew's Gospel, three on that of St. Mark, and seventeen on that of St. Luke. In volume XIX we have thirty sermons on portions of St. John's Gospel and thirty-five on Acts

[14] Sermo 320.

and Epistles. In volume XX we find the sermons "de Sanctis," and we count twelve for Christmas day, seven for the New Year, six for the Epiphany, seven on the Sundays of Lent, four on the Creed, one on the Sacred Passion, five for Easter Eve, no less than thirty-six for Eastertide, five for the Ascension, seven for Pentecost, four on St. Vincent the Martyr, three on St. Paul, three on SS. Perpetua and Felicitas, and seven on St. John the Baptist. In the next volume, the XXI, there occur four on SS. Peter and Paul, two on the Machabees, four on St. Lawrence, two on St. John the Baptist, five on St. Cyprian, eight on St. Stephen—always a favorite with St. Augustine—three on the Dedication of the Church, and two on the anniversary of his own ordination. Volume XXIII gives us one for the Annunciation, one on the Incarnation, twelve on the Nativity, nineteen for Easter, five on the Conversion of St. Paul, etc. In addition to these we find two supplementary volumes, giving us a large number of sermons hitherto unedited. It should be remembered, too, that in the above lists are included only those which are professedly entitled sermons, but many others of the Saint's treatises were actually preached, notably the "Enarrationes in Psalmos" and the "Tractatus in S. Joannem."

In conclusion, we may well turn to this great preacher and ask him what is his idea of a true preacher of the Lord's word. Preaching on the words of our Lord to St. Mary Magdalene, "Noli Me tangere," he says: "All I have said has only been said to make the difficulty of the question increase; you yourselves see how great it is, almost insoluble. May the Lord help me to solve it; may He who deigned to put it before us deign also to explain it. And do you pray with me for some issue; give me your ears, but give Him your hearts. What He has deigned to suggest to me I will communicate to you. He who has a better understanding of the difficulty must teach me, and may I so teach as to be not incapable of being taught." [15]

In another place he says: "It is safer to hear the truth than to preach it. When we hear it, our humility is safeguarded; but when we preach it, there almost inevitably creeps into a man's soul a certain exaltation of spirit." [16]

[15] Sermo 244.

[16] In Joan. Tract. LVII, 2.

Again, speaking of God's mercy toward those whose duty it is to preach His word, he says: "Imo vero audi quod dicis, quicumque dicis; et qui vis te audiri, prior te audi; et dic quod dicit in alio Psalmo quidam: 'Audiam quid loquatur in me Dominus Deus, quoniam loquetur pacem populo suo.'"[17]

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A STORY OF SIXES AND SEVENS.

III.

WHEN a man on the sick-list travels for almost two consecutive days in August, on trains that bake in the unclouded sunshine for thirteen hours and are fanned by soft winds laden with the smoke from soft coal; and after that experience is forced to assume the principal part in a rather warmly conceived discussion for three mortal hours, he will either sleep not at all or he will sleep like a top.

When I awoke the following morning, my first feeling was one of restful gratitude that I had been so far favored as to exemplify the second clause of the disjunction; but forthwith I became aware of a much less pleasant conviction that another of the established rules of Father James' household had been flagrantly broken—and by myself, the "Reformer." There was the tell-tale sunlight streaming into my room; not the long, slightly slanting rays that betoken the crisp freshness of early morn, but the more vertical shafts of heat and light that warn us that the day is warming himself up for business.

Glancing at my watch, I perceived that I must indeed say "late" Mass that morning, in defiance of local customs and habits; but it was nevertheless not without some sense of confusion mingled with trepidation that I made my noiseless way to the sacristy, expecting to light the candles myself, prepare the cruets, lay out the vestments, and be in every way my own server—another violation of an unbroken law of the church at Burrville, although the necessity of fulfilling an obligation which I had

[17] In Psalm 49.

accepted for that morning quieted my rubrical conscience, while, on the other hand, my previous familiarity with every detail of the sacristy quieted also any misgivings I should otherwise have had as to the easy accessibility of the requisite details for Mass.

I reached the sacristy without encountering any one of the household of the faith, and it was with a reassured briskness of step that I entered it. I felt a pleasant shock of surprise as, glancing at the long vesting-table, I perceived a chalice covered with its pall, and in front of it the neatly folded vestments and filled cruets with basin and folded towel, that seemed to convict another member of the household of my own fault. But a moment later, the quiet, kindly voice of my old pastor greeted me from an obscure corner, as with three fingers of the left hand inserted between various pagings of his breviary, he advanced with the other hand held out for a warm clasp of mine.

"It was a terrible ordeal Father Boyton and myself put you through last evening, because of the *Motu proprio*," he said smilingly; "and I had not the heart to interrupt a rest so well earned. But it's better late than never; and I knew from of old that you would not forego saying Mass this morning. Everything is ready for you"—and lighting a taper he went out into the sanctuary.

I fear I was just a little distracted in my meditation and embarrassed in my movements by this new mark of his thoughtful kindness; and recalling my somewhat animated tone of the previous evening, I contrasted it with his own gentle courtesy toward me then and now.

He served my Mass; and afterwards was my companion at the breakfast-table, although not sharing the meal with me; for, as he explained, he had breakfasted with the indefatigable Father Boyton, who had risen with the sun and was already far on his travels, "seeking a change of air."

Raising my eyes from my plate as Father James said this in a perfectly neutral tone of voice—as of one who was quoting another's words—I found, as I thought I should be able to find, the faintest of dying twinkles in his eyes; and, with no thought of unbrotherliness, I closed the incident with that *Amen* which long since had become diocesan property in reference to Father Boyton.

"As to-day is Saturday," I said, "I suppose the wayfarer is seeking that elusive change of air in his own parish."

"Look out for yourself—*Attende tibi*," retorted Father James, threatening me with a playful forefinger; "for your disquisition on Church music has undoubtedly made a convert of him, and you certainly will be a fourth member of the Musical Commission."

"I must feel grateful to Father Boyton for his high appreciation of my powers as a lecturer, and must acknowledge his soundness of judgment," I replied with mock gravity; "but as he is not my bishop, I can still rest 'darkling,' and literally, like Milton's nightingale, 'in leafy coverts hid,' *nempe*, in Burrville's shady retreat."

"Vain hope!" laughed Father James. "You may rest assured that before a week is past the bishop, not to say the entire diocese, will have known all about the opera-bouffe solo from Mercadante's Mass, with which you regaled us last night, as well as the omissions in La Hache's Mass.

"And that reminds me to speak of a curious impression of Father Bernard's, that he had either listened to, or seen chronicled somewhere, the performance of that very Mass by the seminarists of St. Edward's."

"Yes, I recall having heard them sing it," I said; "and when the Kyrie began, I recognized the Mass and was prepared to notice the omissions. Strangely, there were none; everything flowed along smoothly, nevertheless; and I felt convinced that a revised edition of the Mass had been issued. The point was interesting enough for investigation; and going afterwards to the organ, I found a copy lying open on the desk. It was the same edition which you have, Father James; but the organist had gone over the text with scrupulous care, had inserted 'et' before 'in terra pax' and 'tu' before 'solus altissimus' (by the simple device of making, in each instance, two eighth notes of a quarter note), and had thus made the Gloria correct in text.

"The Credo required evidently much more elaborate tinkering. It commences, you will remember, with 'Credo, Patrem omnipotentem.' The word 'Credo' was crossed out, and 'Patrem' written under it, thus making the commencement absolutely urgical. 'Et' was inserted before 'in unum Dominum,' and

before 'ascendit in coelum,' and 'etiam' after 'Crucifixus,' by splitting up long notes into shorter ones, as in the case of the Gloria. 'Secundum scripturas' was inserted very neatly, in the place of the unnecessarily repeated phrase 'ascendit in coelum'—both phrases consisting of five syllables with identical accentual rhythm, so that there was no jolting between musical and textual accent. The long omission of text: 'et vivificantem, qui ex patre filioque procedit; qui cum patre et filio simul adoratur et conglorificatur, qui locutus est per prophetas,' is met with on page 13; and here I found a reference back to page 4, where the words were fitted accurately to the music of the 'Laudamus te,' etc., some splitting up of notes being required, but not noticeably affecting the rhythm or accent of the melody or of the words. By means of these careful alterations, the text was rendered correct. So, too, the omitted 'miserere nobis' was inserted after the first 'Agnus Dei qui tollis peccata mundi'; while some of the many 'Dona nobis pacem' were devoted to an insertion of the omitted third 'Agnus . . . mundi.' This demanded some tinkering, it is true, but the music did not complain, while the text was made complete."

"Surely that was a great labor both for organist and singers," said Father James. "It would have been much simpler to have taken a correct Mass at once."

"True," I replied; "but a seminary organist must, I suppose, consider many things—the powers of his singers, the range of their voices (usually a poor range), the amount of time possible for rehearsals, the tastes of his auditory (which, if they are to be cultivated, must not be depressed utterly by too rigid an insistence on cold contrapuntal treatments), and so on. And you must remember, Father James, that all this runs back more than twenty years ago; for it was then that I heard St. Edward's boys singing the Mass. The example offered to them was, I should think, a good training in reverence for the liturgical text, to secure absolute correctness in which they could perceive such great labor expended on the incorrect text of the 'Messe de Ste. Thérèse.'

"But with respect to your prophecy concerning a new member for the Diocesan Commission, I can only hope it may not come true," I added.

There was, however, sufficient possibility in the forecast to give me pause. I had always been interested in the subject of Church music and had "read up" on it, in various odd moments of leisure; and I thought I knew enough about the attitude of singers and choir-directors in our churches to feel that an advocate of the changes now required by the recent papal legislation must encounter much misapprehension and "passive resistance." Outside of Burrville, I had been known merely as a mild protester against the personnel of choirs and the character of the music sung therein, for I had skilfully (as I had hoped) striven to voice the criticism of the laity rather than to argue from a musical and liturgical standpoint. Engrossed subsequently in parish work in Ironton, and not a little enfeebled by it, I had made no stir when the *Motu proprio* appeared, like a sort of *Deus ex machina*, to substantiate and enforce all of my previous contentions. And now my broken health would scarce permit an active participation in the reform-movement.

Thinking of all this now, I had fallen into a musing silence, which Father James finally interrupted with:—

"Ever since the personnel of the Commission was published in the Ironton *World*, I have been wondering how it came to pass that you had not been appointed to serve on it. From the account which Father Boyton gave us of the performance of the boy-choir, I should not augur valuable results from a membership composed of Father Bernard, his organist Mr. Marks, and our Vicar General (whose many preoccupations unfit him for work 'along these lines'—if you will pardon the shop-phrase of the public educators). I should think that the work lying before such a Commission must prove vast as well as intricate, since it comprises so many various conditions of musical efficiency and inefficiency in our parishes. Up in Ironton the problems are easy to solve; but even in Burrville (not to speak of the still more rural communities and scattered hamlets further south) the difficulties are not few or easily disposed of."

"*Non recuso laborem*," I protested; "but I feel that I should not prove helpful. In my opinion any change must be essentially a radical one; and makeshifts, compromises, temporary arrangements, and the like, always prove abortive in the long run.

Nothing is really *settled* until it is settled *right;* and the idea of Father Bernard's, for example, of having the boys 'lugged' into the choir-loft *instanter* in the place of the ladies, ignores the preparatory training that should be given to them, invites disaster, makes the suggestions of the *Motu proprio* open to the easiest kind of adverse criticism because of the poor results that must follow, and gives color to the view of Protestant musicians who declare that 'Catholics don't know what Church music is.'

"Then there is Mr. Marks, with his openly expressed view that Plain Chant 'will do for funerals,' but that it is simply ludicrous to think of it in any other connexion, and who meanwhile interprets 'Solesmes' to be the French (or some other 'dago') expression for 'solemn' (such is his absolute ignorance of the present-day knowledge not merely appropriate for any musician, Protestant or Catholic, to have, but simply necessary for the Catholic musician).

"Then there is the wide-awake lover of the Cecilian School, who sees his long-cherished ideal capable at length of fulfilment; and who has already ordered tons of the dryest scholastic counterpoint to be laboriously studied and rendered by an exclusively *adult* male choir, ignoring the witness of recent history to the effect that such an aggregation of singers, while very interesting as a variety in a programme of mixed-voice compositions, becomes almost intolerable when heard frequently and continuously.

"Then there is——"

Here my old pastor (perhaps remembering the lengths to which my eloquence had gone the previous night) hurriedly interrupted:—

"You are running away with me, Martin, and I really am seeking to learn something which, I now recognize, I have been quite unconscious of.

"I suppose I am a type of pastor whom you have frequently met—that is to say, a man who has always endeavored to be a 'favorer of the fine arts'; who, busied with more pressing and intelligible duties, reads no musical literature of any kind, and who is apt to form his musical opinions unconsciously from casual remarks of laymen in reality no better qualified to judge than himself.

"But to come to the points which you have touched upon. For instance, I always thought that Cecilian music was exceptionally churchly and most esoterically artistic. What is the recent testimony against it?"

"You have enlarged my criticism somewhat; for I was speaking, not of Cecilian music as such, but of a certain kind of Cecilian music. You know, of course, how, just as any new movement will attract to itself a large number of devotees, some able and helpful, others inept and really hurtful; so did the great reform-movement in Germany soon enroll 10,000 adherents, some gifted with artistic creativeness, others mere pedants of correctness, others mere tyros and students. The point I was making is that the truly fine title of Cecilian has been made to cover certain compositions whose liturgical merit is their conformity with rubrical directions concerning Church music, but whose artistic side is open to much criticism. To be Cecilian is not necessarily to be dry, scholastic, labored, unmelodic; but not a little music that styles itself Cecilian is, nevertheless, of that character. The danger is, that a party-cry may make unintelligent partisans, whose motto thenceforth will be: 'Love me, love my dog.'"

At this point Father James looked at his watch—not, as he hastily explained, as a hint that he regretted the opportunity his questions had afforded for such extended answers, but because he always had made it a rule to respect the tribulations of his housekeeper, and not to give her any unnecessary trouble. Not catching his meaning at once, I mechanically took out my own timepiece, and understood immediately his meaning. The housekeeper, namely, must now be *in actu primo proximo* for dinner-serving. Alas, what a disturbance, and in how many ways, this dreary "Reformer" must be to a household that was, in its own way, a model of reform throughout all its customs and unwritten laws!

"I trust it is not prophetic," I said, with such an unconscious expression of melancholy foreboding that Father James could not help laughing outright.

"What is not prophetic?" he asked.

"It's the Rule of Three," I answered. "If my advent here has, through my music-reform proclivities, placed this orderly

house in a condition of 'sixes and sevens,' what could my advent into the Diocesan Musical Commission accomplish? Father Boyton was right—'It's sixes and sevens, that's what it is.' Let us both pray that the mathematically puzzling quantities may cease here and now."

"By no means, Martin; for now that a sad mischance for you, and a kind providence for me, have placed you in my power, I am going to torment you into giving me a fuller insight into the problem of Church music. Believe me," he added graciously, "you have hugely entertained me while you have also instructed me, in a subject that becomes more interesting the further it is studied."

And getting our hats, we marched solemnly out of the house for a little constitutional before dinner.

IV.

"You will witness to-morrow, Martin, the first-fruits of penance in St. Bartholomew's Church, Burrville," laughed Father James to me, after he had returned from hearing the last of his penitents. "I was distracted in my confessional this evening, and could scarce help recalling my remonstrances made of old to my penitents on certain peccadillos they used to be guilty of at Mass.

"You know the story everywhere—some slight wandering of mind at times, a little whispering before and after the sermon, some slight tardiness in coming to the church, a modest diffidence about leaving the region of the front doors and advancing up the aisles *in conspectu omnium* in order to fill the partly vacant pews near the altar, and so on.

"By insistent appeal and timely and foreseeing argument and reproof, I have made our congregation (I can speak with all freedom to you) a model one in all these respects.

"Meanwhile, I now perceive, I have been, like St. Paul, the 'chief sinner' in their midst. I, the guardian of rubrical decency and exactness; I, the minute student of detail; I, the exemplar of liturgical propriety among my brethren—I have unwittingly permitted the Holy Sacrifice to become the sport of careless composers of music, and of singers whose ostentatious vanities I

had never perceived to be such in fact, but considered rather as clear proofs of their exceptional training in technique and their thorough appreciation of the demands made by the music on their taste and their powers of interpretation.

"You already know the Mass that has been scheduled for performance to-morrow ('scheduled' and 'performance'—what horrible words to use in connexion with the Mass; but they *fit*, they *fit!*). La Hache's, I have always looked upon as simple, easy, devotional, and just the Mass to use whenever the choir was, for any reason, in a crippled state. It is strange that never once, in the many years I have been hearing it sung, have I adverted to its many omissions of text. Mercadante's Gloria also has been a favorite of mine—until your solo opened my esthetic and liturgical eyes. The choir is very familiar with both, but of course I can not now permit either to be sung; and the 'penance' I think of inflicting on myself and on the choir is to have only a low Mass to-morrow at 10 o'clock. These 'first-fruits' of penance are hardly spontaneous—they are necessary in view of the fact that the choir can not be relied upon to sing another Mass on such short notice as I should now have to give."

"You will pardon me, Father James, if I suggest that such a radical change will beget much wild and extravagant comment which must ignore the real reason for the low Mass, known only to yourself and to me. Don't you fear lest the congregation may surmise a grave 'difficulty' between you and the choir, or the organist? or a little quarrel among the singers? Such little 'quarrels' are not unknown in choir-circles, and have even come to the knowledge of the laity at times; and rather than afford opportunity for such a misconception in the present case, don't you think that the 'old order' might be allowed to continue until such time as you may be prepared for a radical change in methods?"

"But I think I recall having read that some Western bishop has prohibited the singing of high Masses until the churches shall first have effected the reforms he indicated; and I am bishop enough in my own parish to legislate similarly, I should imagine."

"I know the pastoral letter you refer to. It is about one year ago that Bishop Richter notified his clergy to the effect that,

'ample time' having been given 'to prepare men and boys to sing at all' the liturgical functions, all singing in the choir by female voices should be wholly discontinued; and that 'if men or boys have not yet been trained to sing a high Mass, the congregation must be content with low Mass until due provision for proper singing is made.'

"This was legislation of an automatic kind—clear, efficient, and properly sanctioned by specific punishment for disobedience. But I do not think that the two cases are parallel. The bishop had given 'ample time' after the previous notification of his will, for all to conform; while in the case of Burrville no notification of any kind has been given by you to organist or singers, and there is no opportunity offered for the constructive malice of disobedience."

"What then shall I do, Martin? Would it be at all proper to let La Hache's mangled Credo, for instance, unconsciously (for of course I absolve the composer of any conscious intent in the matter) insult the sacred text and make us all heretics in the omission of a reference to the Procession of the Holy Ghost and to the One, Holy, Catholic and Apostolic Church? Would not any amount of mistaken comment by the congregation be preferable to this?"

"Well, Father James, I do not pretend to be deep in canonical or rubrical lore. There may, however, be a *via media* open to you. You have copies of all the music sung by your choir. Possibly we might find a Kyrie from one Mass, a Gloria from another, a Credo from a third, a Sanctus from a fourth, a Benedictus from a fifth, and an Agnus from a sixth, which would be free from faults of text, and sufficiently well remembered by the choir to permit them to bungle through the music in some fashion. Apart from the poetic value of the justice thus meted out in the shape of occasional breakdowns, the moral effect of a little humiliation may make my suggestion valuable."

Father James smiled an acceptance of the suggestion, and led me to his music cabinet.

"Perhaps," I said, "it would be well for us to select for examination only such pieces as are not contained in either one of the Diocesan Catalogues of Cincinnati, although, had we either

catalogue at hand, we might be guided in our choice more quickly, since many compositions are there marked 'accepted.' I have studied the catalogues pretty thoroughly, and I can very well recall the names of the composers and of the Masses there treated; but as it is too late now to inform the choir this evening of our intention, we might as well make our little study supplementary to that of the Cincinnati Commission."

It was a vast pile of music to tackle; but my memory served me well, and soon I had an assortment of Masses at my feet, not chronicled in either catalogue.

"Here is Mozart, No. 17, for a beginning. The Kyrie will not do, since the total text for the three 'Christe eleison' is merely 'Christe, Christe eleison,' occurring twice.

"The Gloria has many interpolations of text in the form of repetition of previous portions of text, e. g. 'Quoniam tu solus sanctus, Quoniam (*sic*) tu solus Dominus, Quoniam (*sic*) tu solus altissimus.'

"The Credo, similarly: 'Crucifixus . . . et sepultus est' is followed by 'Et incarnatus est . . . et homo factus est. Credo, Credo, Credo; et resurrexit,' etc.—a curious and nonsensical series of inversions of text.

"Were the question of text alone the moving consideration, we might not object to the disproportionate treatments found in the Sanctus (four pages) and Benedictus (thirteen and one-half pages). Of course, even the Cincinnati catalogues have been rendered obsolete by the recent papal legislation, which renews and enforces the previously issued declarations of the rubrics assigning the first words of the Gloria and the Credo to the celebrant alone, etc. But for the present we may waive, I suppose, questions of exact liturgical text, provided we find nothing too obviously absurd for acceptance.

"Here is Mozart's No. 3. Curiously enough, it begins the Gloria correctly with the words 'Et in terra pax,' etc. We have practically nothing to object to in the matter of a complete text. I wonder if the choir could perform it at all, for it is not an 'easy' Mass.

"Here is Mozart's No. 7. The Gloria omits the text: 'Qui tollis peccata mundi, suscipe deprecationem nostram; Qui sedes ad dexteram Patris miserere nobis.'

"Here is Schubert's in F. It has the text terribly mixed up in the Gloria: 'Domine . . . Christe' is followed immediately by 'Qui tollis,' etc., which in turn is followed by the text previously omitted: 'Domine Deus, Agnus Dei, Filius Patris,' while this again is followed by 'miserere nobis, suscipe deprecationem nostram.' The Credo also is badly scarred by insertions, or rather inversions; and the Agnus Dei has the 'Dona . . . pacem' following immediately upon the second 'miserere nobis,' thus omitting the whole of the third text: 'Agnus . . . mundi.'

"Here is Cherubini's Coronation Mass. The first portion of the Gloria is badly inverted. The text of the Credo is throughout punctuated with *Credo, Credo,* in a most curious fashion, as though the singers were troubled with insistent doubts on every article of the Creed, and were doing valiant battle with the spirit of unbelief. The Sanctus omits the word 'Dominus' of 'Dominus Deus Sabaoth.' The Agnus omits the third 'Agnus Dei,' but includes the remainder of the invocation: 'qui tollis,' etc.

"Your repertoire goes far afield, Father James, and is a tribute to the initiative and experimental energy of your organist. Here I see Bach's Missa Brevis (in A). The Gloria omits 'Te' after 'benedicimus,' has many inversions of text, and effects a dramatic climax in the following: 'quoniam tu solus sanctus *Jesu Christe,* to solus Dominus *Jesu Christe,* tu solus altissimus Jesu Christe.' The Mass is well styled *Brevis;* for in giving only the Kyrie and Gloria, it reaches the limits of time usually assigned to a complete Mass. Compare the 131 lines of melodic text in its Gloria with the 54 lines of Haydn's Third (and this latter is a long enough Gloria in all conscience), and you will get an idea of the reason why it is styled *Brevis!* 'Sixes and sevens' again!

"But long—most immoderately long—as is the Brevis in A, think of his Brevis in G (Mass No. 4), which I now hold in my hand, with its 178 lines of melodic text (including the frequent interpolated symphonies) for the Gloria alone; that is to say, it has five times the amount of melodic text found in the Gloria of Gounod's much-abused St. Cecilia Mass. Surely the choir never sang that Gloria, although you have it here.

"I see, too, that you have here his great Mass in B-minor.

Of course the choir never attempted to 'tackle' that marvellous work. It affords an interesting example of insertion in the phrase: 'Domine Fili unigenite, Jesu Christe,' to which, for the purpose of effecting a dramatic and musical climax, it boldly adds a new word, 'altissime.'

"Cherubini's Requiem! We'll pass that.

"Here's Gounod's First of the *Orphéonistes*—fitted for your choir, now that you must depend, because of the absence of the soprano, on the male voices for to-morrow's Mass. While written for two soprani, two tenori and basso, it can be sung by two tenori and basso alone. It is a serviceable Mass, if we overlook the repetition of the opening words of the Gloria, or, better still, simply begin with 'et in terra pax'—for this can be easily done in this particular case. The Mass lacks a Credo, also a Benedictus (for which, in French style, an 'O Salutaris' is substituted).

"And here is his 'Missa Angeli Custodes'—a complete Mass, liturgically arranged and published by Fischer & Brother. We were speaking a moment ago of the length of the Gloria in Bach's 'Brevis' Masses. Here is a Gloria containing only 25 lines of melodic text, and written by a master composer; that is to say, it is practically only one-seventh as long as Bach's in G, which we were fingering a few minutes since.

"And here we find several of dear old Haydn's, not chronicled in either one of the two Catalogues.

"First of all, let us look over the 'Sixth Mass.' I never sang in it myself, but I remember having heard it once, 'with orchestra,' in the cathedral of Ironton, on some grand festival. My copy at home is marked by the careful organist with many excisions of unnecessary repetitions. My recollection is that the text is complete, but I am sure the choir could not sing it at all without much rehearsal; and so we will pass it over.

"And here is the 'Sixteenth' (Novello's Edition), with a careful footnote on page 36: 'It has been necessary to alter the value of the notes in these bars, the words 'Et in unum Dominum,' etc., being altogether omitted in the MS. score; a repetition of the words 'visibilium' etc., occurring here.' After reading this evidence of editorial care, we may well be surprised at noticing, on page 47, the omission of the words: 'Qui ex Patre Filioque procedit,' without any editorial comment whatever.

"And here I see a volume of four MS. Masses by 'il Sig. Maestro Pietro Terziani'—a relic of your Roman days, Father James, and not particularly careful of the number of 'Kyrie eleisons' that should complete the triple symbolism. I presume you have only one copy? Then we need not examine the volume further.

"And here, finally, I perceive a volume of Masses and motets entitled 'Corona Aurea.' It has four Masses, including a Requiem Mass.

"No. 1 omits 'miserere nobis' after 'Qui sedes ad dexteram Patris'; inserts a 'Credo' in front of 'in unum Dominum'; omits the third 'Agnus Dei qui tollis peccata mundi.'

"No 2 omits 'bonae voluntatis' in the Gloria, as also the words 'Qui tollis peccata mundi' in front of 'suscipe deprecationem nostram'; and in the Credo omits 'Qui propter nos homines et propter nostram salutem,' as also the words 'et ascendit in coelum'; omits, in the Sanctus, the words 'et terra' after 'pleni sunt coeli'; after the third Agnus Dei omits 'qui tollis peccata mundi.'

"No. 3 has an inversion that grates harshly on the sense of textual consecutiveness in the Gloria; in the Sanctus, instead of the triple 'Sanctus' found in Isaias and in the Apocalypse, we find it but twice.

"The Requiem has the following text for the Kyrie: 'Kyrie, Kyrie, Kyrie eleison, Christe eleison, Christie eleison'—and this is the complete substitute for the ninefold invocation. The Dies Irae gives several stanzas, of which only one happens to be a prayer, although, as we know, it was decided by the S. C. of Rites, as far back as 1854, that all the stanzas containing a prayer—twelve in number—*must* be used. Since then the rule seems to have been made still more strict, since the permission thus granted to omit the non-prayerful stanzas is omitted from the edition of the *Decreta Authentica* of 1898–1900. The whole Sequence must now, I suppose, be either sung or recited. As for the Agnus Dei, 'mundi' is omitted in the second invocation, while the third invocation omits entirely the words 'dona eis requiem sempiternam'—a text so peculiarly appropriate to a Requiem Mass, that its omission is a singularly sad one."

"And yet," commented Father James, when we had thus run through the little heap of music, "bad as these omissions are, I am sure that they have not been noticed by organist or by singers or, save very rarely, by any one who has listened to the Masses. We priests have our attention preoccupied by many things; while, on the other hand, the organist is intent on his stops, the singer on his notes, the layman on his prayers. Of course, once the evils have been brought to our attention, we should be inexcusable——"

"That is the very thought," I interrupted, "which Archbishop Elder used in describing the situation. In his 'Second Catalogue,' he says:—

> Almost all the compositions marked by this Commission as rejected, have been condemned because they are defective in the text; omitting words or whole sentences; or transposing them in a way that alters or destroys the sense.
>
> This of course is an essential defect. To wilfully mutilate or alter the sacred liturgy is a sin, and often a mortal sin.
>
> How far we may be excused for having hitherto suffered inadvertently such alterations to be made in our churches, is for God to judge.
>
> But now, after being officially notified of these defects, and authoritatively directed to avoid them, if any one should deliberately disregard this admonition, there would be no room for excuse. It would certainly be a sin, mortal or venial, as the case might be, to make use any more of these mutilated compositions in the sacred functions.

"And now the *Motu proprio* comes to warn us of other aspects of sacred music which deserve serious consideration as well as the question of the reverence for the liturgical texts. The Cincinnati Catalogues did not err on the side of rigor. For instance, I notice Rauch's Mass in E-flat among your pieces of music. With the exception of the Agnus Dei, it was marked 'accepted.' Its Gloria is worth looking at for a moment, as an illustration of the 'lengths,' both literally and metaphorically, to which the Commission was willing to let composers go. Let me read for you the first part of the Gloria:—

Gloria, Gloria, Gloria, Gloria in excelsis Deo, gloria in excelsis Deo, Gloria in excelsis Deo, in excelsis Deo gloria, gloria ; et in terra pax hominibus bonae voluntatis, et in terra pax hominibus bonae voluntatis, et in terra pax hominibus bonae voluntatis, et in terra pax hominibus bonae voluntatis, bonae voluntatis, bonae voluntatis, bonae voluntatis pax, pax, pax, pax, pax, pax, pax, pax, pax, pax, pax, pax, pax, pax, pax, pax.

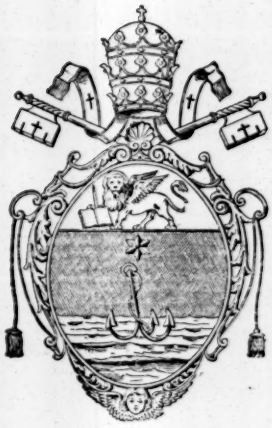
"That reminds me of Dom Bede Camm's 'Allegory,'" said Father James, laughing so heartily that I suspected a pun of some kind; and I replied: "The 'Allegory' is unfamiliar to me—pray, enlighten me."

"It is only recently published," he answered, "and is called *The Voyage of the 'Pax.'* I should think the congregation might justly interrupt those interminable wanderings of the 'Pax,' by a united cry of 'Pax' on their own account."

"And now, I suppose, you are thinking of crying 'Pax' to me, Father James. I will not put you in the position of those men of whom Patrick Henry so eloquently remarked, that they 'may cry Peace, Peace, but there *is* no peace;' and as it is already past the customary hour of retiring, I shall wish you, as last evening, a belated 'Good night.'"

"Good night, Martin, and happy dreams!"

(To be continued.)



Analecta.

APOSTOLIC DELEGATION.

Adoption of Clerics into a Diocese.

His Excellency the Apostolic Delegate sends us the following decision of the S. Congregation of the Council regarding the ncardination of priests in the United States. The document, which was communicated to him by His Eminence, the Cardinal Prefect of the Propaganda, is dated 15 September, 1906, and reads:—

Dubium.

"An dispositio Concilii Baltimorensis quae admisit incardinationem praesumptam abrogata fuerit ex decreto *A primis*, 20 Julii, 1898, quo statutum fuit ut incardinatio in scriptis fiat."—Resp. *Affirmative.*

"An haec abrogatio retrotrahenda sit ad casum quo aliquis clericus admissus in non propria dioecesi, ibi expleverit triennium vel quinquennium commorationis (quo praesumitur incardinatio) ante diem 20 Julii, 1898, scilicet ante decretum *A primis* quo vetus disciplina mutata est."—Resp. *Negative.*

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

INDULG. PLEN. CONCEDITUR IIS QUI DIE FESTO SS. TRINITATIS ADSTITERINT PIAE CAEREMONIAE PRO RENOVANDIS PROMISSIONIBUS BAPTISMATIS.

URBIS ET ORBIS

DECRETUM.

SS.mus D.nus Noster Pius PP. X, humillimas preces R. P. Francisci Xaverii ab Immaculata Conceptione, Provincialis Provinciae S. Ioseph Ordinis SS.mae Trinitatis, clementer excipiens, quo magis Christifideles ad servandas promissiones in susceptione Baptismatis ab ipsis emissas excitentur, Plenariam Indulgentiam, defunctis quoque applicabilem, benigne concessit ab omnibus lucrandam, qui, die festo Augustissimae Trinitatis alicui piae caeremoniae in parochialibus aliisque Ecclesiis, de Ordinariorum licentia et iuxta eorumdem normas, peragendae, in qua solemniter praefatae promissiones denuo nuncupentur, devote adstiterint, simulque sacramentali confessione expiati et S. Synaxi refecti ad mentem Sanctitatis Suae pie oraverint. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria S. Cong.nis Indulgentiis Sacrisque Reliquiis praepositae, Kalendis Iunii an. 1906.

L. † S.

A. *Card.* TRIPEPI, *Praef.*
† D. PANICI, Arch. Laodicen., *Secr.*

II.

INDULGENTIA 50 DIERUM PRO RECITATIONE. ORATIONIS:

Nos, Iesu, Maria et Ioseph bone,
Benedicite nunc, et in mortis agone.

Ex audientia SS. diei 9 Iunii 1906 SS.mus D. N. Pius PP. X universis Christifidelibus quoties praefatam invocationem corde saltem contrito ac devote recitaverint, indulgentiam quinquaginta dierum, defunctis quoque applicabilem, benigne concessit. Praesenti in perpetuum valituro.

Contrariis non obstantibus quibuscumque.

Datum Romae, e Secretaria S. C. Indulg. Sacrisque Rel. praepositae, die 9 Iunii 1906.

L. † S.

A. *Card.* TRIPEPI, *Praef.*
† D. PANICI, Arch. Laodicen., *Secr.*

III.

MODIFICANTUR CONDITIONES PRO DUABUS INDULG. IN MONASTERIIS MONIALIUM LUCRANDIS;—INDULG. INVOCANTIBUS S. FAMILIAM.

Beatissime Pater,

Cardinalis Episcopus Barcinonen. S. V. humiliter quae sequuntur exponit:

1. Apud Monialium Monasteria haud lucrantur Indulgentiae invocationi "Cor Iesu Sacratissimum, miserere nobis" concessae, eo quod post Missam Conventualem dictae preces minime recitantur. Optaret igitur Cardinalis Orator, ut Sanctimoniales indulgentias praedictae invocationi adnexas lucrarentur eam recitantes post Antiphonam "Angelus Domini" quae ter in die exorari solet.

2. Non ita pridem S. V. benigne concessit nonnullas indulgentias pie recitantibus "Domina nostra Sanctissimi Sacramenti, ora pro nobis," coram SS.mo Sacramento solemniter exposito; sed plura extant Monialium Monasteria in quibus nonnisi raro Augustissimum Sacramentum solemniter exponitur. Optandum ergo esset ut illud in Tabernaculo asservatum, pro iis Indulgentiis sufficiens conditio habeatur.

3. Ad devotionem in Iesum, Mariam et Ioseph magis magisque fovendam, implorat orator, ut fidelibus Eorum nomina coniunctim invocantibus, prouti frequentissimum in Hispania, concedatur toties quoties Indulgentia septem annorum totidemque quadragenarum; nec non Plenaria semel in mense lucranda, pro rite confessis ac Communione refectis, qui dictam invocationem quotidie recitare consueverint.

Iuxta preces in Domino quoad omnia.

Die 8 Iunii 1906.

PIUS PP. X.

Praesentis rescripti authenticum exemplar exhibitum fuit huic S. Cong.ni Indulg. Sacrisque Rel. praepositae.

Datum Romae e Sec.ria eiusdem S. Cong.nis, die 16 Iunii 1906.

L. † S.

D. PANICI, Arch. Laodicen., *Secr.*

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:—

THE APOSTOLIC DELEGATE communicates to the REVIEW a decision of the S. Congregation declaring that the decree issued 20 July, 1898, regarding the adoption of clerics into a diocese, abrogates the former provision of the Council of Baltimore which sanctioned the so-called presumptive adoption (when a priest had been allowed to do missionary work in the diocese for three or for five years), and hereafter requires a written testimonial of incardination. This decision does not invalidate presumptive incardinations that took effect before 1898.

S. CONGREGATION OF INDULGENCES:—

1. A plenary indulgence, applicable to the holy souls, is granted, under the usual conditions, to all who on Trinity Sunday assist at the solemn renewal of the promises made at Baptism.

2. An indulgence of fifty days, applicable to the holy souls, for the devout recitation of the following prayer:—

Nos, Jesu, Maria et Joseph bone,
Benedicite nunc, et in mortis agone.

3. Certain modifications for the gaining of indulgences made in favor of Religious Orders.

THE FAST PRESCRIBED FOR THE CONSECRATION OF A CHURCH.

Qu. The Pontifical prescribes the following rubric for the rite of Consecration of a Church:—

"Quando ecclesia fuerit dedicanda debet archidiaconus praenuntiare *clero et populo quibus est ecclesia consecranda* ut, priusquam consecretur, *jejunent.* Nam Pontifex consecrans et qui petunt Ecclesiam consecrari, praecedenti die jejunare debent."

1. Does this mean that not only the bishop but the clergy and people of the parish have to fast?

2. What is to be done where the limits of the parish have not been definitely fixed?

3. In case the church to be consecrated is the cathedral of the diocese, would all the priests and people of the diocese have to fast,

or only those within the limits of the cathedral parish, or perhaps of the cathedral city?

I cannot make out the exact sense of the rubric. Why does it say: *qui petunt ecclesiam consecrari* and not (as would seem much more definite and satisfactory) *parochiani* or *fideles qui ad parochiam pertinent?* Who is it that asks (*petit*) for the consecration of the church? I imagine it is the pastor, simply. Or does *petunt* in the above rubric mean "desire" and thus extend to all the faithful who presumably would wish to see their parish church consecrated?

Resp. As the rubric stands, and in its original application, it binds not only the consecrating bishop, but also the resident clergy and the faithful of the parish, in the same way as a fast *de praecepto* for the Universal Church binds the clergy and faithful in general. That it is of strict obligation appears from repeated decisions of the S. Congregation in reply to *dubia*, in which the petitioners are referred to a decree addressed to the Archbishop of Mechlin in 1780. This states: "Jejunium in Pontificali Romano praescriptum esse *strictae obligationis* pro Episcopo consecrante et pro iis tantum qui petunt sibi ecclesiam consecrari."[1]

Whilst here the obligation is clearly enough emphasized, the extent of it is not so clear; for the rubric of the Pontifical speaks of a fast to be imposed upon the *clergy and people* for whom the church is to be consecrated, whereas the decision given to Mechlin by way of interpretation speaks of "*those only who ask to have the church consecrated.*"

Who are "those only" who ask to have the church consecrated? Are they the clergy, or the trustees, or the faithful who worship in the new church, or all these together?

The Parochial Household.

In interpreting a doubt regarding the extent of an obligation that entails a hardship, such as the fast and abstinence here enjoined, the law favors its narrowest limitation. Hence the smallest number of persons that may be comprehended under the words "qui petunt ecclesiam consecrari" are alone strictly obligated to the fast. The axiom of Canon Law that "in obscuris minimum

[1] Decr. 29 July, 1780, n. 2519—4400.

est sequendum" finds here its proper application and confirms that other dictum "odia restringi convenit."

The parish priest, as responsible and quasi-irremovable rector, is in the first place the one who seeks the consecration of his church at the hands of the bishop. Next to him in this respect come the clergy who assist him in the parochial work and who in the matter of responsibility or as his executives form one moral person with him. Even though they are not permanently attached to the administration of the parish they are for the time being an integral part of the parochial ministry vested in the pastor or rector who directs their activity and maintains them at the expense of the parish.

The above cited answer to the Archbishop of Mechlin confirms this view, inasmuch as it expressly decides the supplementary question whether the obligation of fast in this case is to be regarded as *personal* or as *local*, by stating that the obligation is not only personal but also local. This we assume to mean that not only the parish priest but also his household, that is to say, the priests attached to the church and the domestics maintained for the parish administration are strictly bound by this precept of the fast.

Why "Petunt"?

But why does the Pontifical rubric use the words "petunt ecclesiam consecrari" rather than any other form of words definitely specifying the persons bound to the fast? e. g. saying "parochus et clerus ecclesiae adscriptus," or "domus et familia pastoralis," or "parochiani rite adscripti," etc. The reason is, because the phrase adopted in the Pontifical has a much wider and yet more accurate application to the varying circumstances which may cause a church to be consecrated. For, apart from cathedrals and parochial churches, a temple may be consecrated as a votive gift from a single person or a group of persons, to serve the purpose of a parish church, yet without either the parish priest (appointed at the instance of a patron) or the parishioners being consulted in the matter. In these cases the latter are not bound to fast, whilst the donors are so bound. Again, a religious community of regulars or tertiaries may build a conventual church to which the public is freely admitted. In the event of the consecra-

tion of such a church, the religious community is bound, as one moral person requesting the consecration, to observe the fast.

But why is the fast to be announced on the vigil, apparently to the people in general, if only those who demand the consecration are so bound? Those who request the consecration are *strictly* bound; but as an act of preparatory devotion calculated to enhance the solemnity and multiply intercessory prayer in union with the Spouse of Christ, it is desirable that the festival of the solemn dedication be inaugurated by voluntary vigil with fasting, as was the universal custom of old, and as is still the custom in Catholic countries.

Reasons for Dispensing.

Considering the universal abolition of the primitive penitential practices and the gradual relaxation of the Lenten and other fasts prescribed by the general law of the Church, the question is urged whether this fast ordained for the vigil of the consecration may be further mitigated or entirely omitted by reason of a special dispensation given to an entire diocese for all time. That a bishop may dispense from the strict observance of this precept, as he himself may be dispensed, in individual cases and for just reasons, appears to admit of no doubt. But for a general dispensation that would hold good for future events and that would include consecrations to be performed throughout the entire diocese, an indult would be required, similar to that which gives to the Ordinary the *facultas dispensandi* from a Lenten fast.

What kind of reasons would be deemed sufficiently grave to induce a dispensation from this otherwise strict obligation of the vigil abstinence and fast? Any reason which would validly call for a dispensation from similar fasts or from abstinence on Ember Days or vigils. A case in point, in which the abstinence was reduced to taking meat once (at the midday meal), whilst for the rest observing the fast, as in Lent, is offered in a decision of the Sacred Office (14 December, 1898). A bishop asked regarding the extent of the obligation of the abstinence and fast prescribed for vigils of sacerdotal ordinations and the consecration of churches. In case the obligation included a strict fast with abstinence, the bishop asked for a dispensation from the abstinence so that

he and the *ecclesiae adscripti* might eat meat at one (the principal) meal, whilst for the rest observing the fast and abstinence. The reasons alleged for the request were: First, the fact that a similar concession had been granted for certain days in Lent; secondly, the severity of the climate and the habits of the people, which seemed to require a more frequent use of flesh meat than other regions; thirdly, the general spirit of relaxation among the laity in matters of religious mortification ("infirmitas moralis multorum laicorum ecclesiis nostris adscriptorum").

The Holy See, in granting this dispensation, first of all referred to the decision given in the case of the Mechlin inquiry, and then sought the special dispensation at the hands of the Sovereign Pontiff. It will be noted that the petition says "laicorum ecclesiis nostris adscriptorum," implying that the parish was one regularly and definitely organized in the canonical sense.

VENIAL SIN AND DAILY COMMUNION.

A writer in *Emmanuel*, the organ of the Priests' Eucharistic League, takes exception to the following statement of ours in an article on "The Holy Father's Wish regarding Daily Communion:"—

> Persons who are not disposed to make progress in virtue by combating evident faults of temper or by avoiding occasions that lead to mortal sin, or who maintain an attachment to venial sin, are by no means properly disposed for the daily reception of the Holy Eucharist, however much they should be urged to make themselves more worthy.

This statement the correspondent takes to be "quite contradictory to the words of the Pontifical Decree," which he cites in confirmation as follows:—

> Although it is more expedient that those who communicate frequently or daily should be free from venial sins, especially from those that are fully deliberate and from any affection thereto; nevertheless, it is sufficient that they be free from mortal sin, with the purpose of never sinning mortally in the future; and if they have that sincere purpose, it is impossible but that daily communicants should gradually emancipate themselves from even venial sins and from all affection thereto.

If our critic and the editor of *Emmanuel* mean that "persons who are *not disposed* to make progress in virtue by combating evident faults of temper or by avoiding occasions that lead to mortal sin, or *who maintain* an attachment to venial sin," are properly disposed for the daily reception of the Holy Eucharist, then it would seem that the contradiction to what the Holy Father and Catholic theology teach is rather in their doctrine than in ours. What the Pontiff says is: although it is more expedient, yet it is not necessary for those who approach Holy Communion daily, that they be *free from venial sins* and *from any affection thereto.* This is to say that the worthy reception of Holy Communion *blots out venial sin* and *diminishes the attachment to it.*

But we know of no theologian up to this who teaches or admits that the *ex opere operato* effect of daily Communion blots out venial sin or attachment in a person who is *not disposed* to avoid it, or who *maintains the attachment* to such sin and *to occasions that lead to mortal sin.* This is what we said.

Surely it needs no argument to show that there is a very great difference between the *infirmity* and *consciousness of an attachment* to venial sin, even when we neglect to repent of it, and the *determination not to give up* such sins, or to persistently *ignore* their existence as though they were not displeasing to God. If the Sovereign Pontiff bids us approach the Holy Table more frequently, it is because, to use the words of St. Ambrose, "iste panis sumitur in remedium quotidianae infirmitatis." It is quite true that grace is produced through the sacraments as through instrumental causes, but it is also true that in every case there must be some kind of at least virtual or habitual disposition on the part of the recipient to be free from sin. Neither venial sin nor the natural affection for venial sin is in itself capable of separating us from the love of God, and it is counteracted by the sacramental presence of Christ in the soul, as well as by the devotion that makes us long for that presence. This is because venial sin is an infirmity to which man is of necessity prone and which he cannot completely avoid owing to his inherited weakness. In so far as it is voluntary, it is a *yielding* to the natural law of gravity in the earthly part of our infirm condition. A person who, yielding to the infirmity of venial sin, and conscious of the future

recurrence of the occasions and the probability of lapses, as well as of a natural attachment or inclination toward this weight that drags down the soul, goes to Holy Communion, undoubtedly receives therein forgiveness and also strength to counteract the tendency to venial sin. But all this supposes that he approaches the Holy Table with a certain virtual displeasure of everything that can separate him from the influence of the divine charity. An inclination to venial sin and a consciousness of venial sin do not exclude this displeasure, which may easily coexist with such a disposition—even as we regret what we often do, and well know that we shall continue so to do—

> Video meliora proboque,
> Deteriora sequor.

It is quite a different thing, however, *not* to be disposed, as we said, to lessen the separation from God which venial sin implies, and *to maintain* the distance from the divine charity which alone can wipe out both the guilt and the natural affection for venial sin. St. Thomas (Summa III, 87, 1) makes this quite clear, and indeed we do not suppose the critic could find fault with this doctrine, whatever meaning our words, which we see no reason to alter, may have conveyed to him.

OUR "CHURCH MUSIC" MAGAZINE.

The new quarterly magazine, *Church Music*, which we organized to promote the introduction into our liturgical services of that becoming and devotional style of music the Sovereign Pontiff so strongly insisted upon in his famous *Motu proprio*, has completed its first volume (November, 1905; March, June, and September, 1906).

This volume contains 576 pages (besides 32 pages of Music Supplements) of the very best of Church music literature, combining theory with practical illustration, by the foremost authorities, including the Solesmes school, in England, America, France, Italy, and Germany. Any one at all interested in the subject of Catholic liturgy who looks over the complete table of contents of this volume will be convinced that it covers every phase of the question of Church-music reform, and that its first appeal has been not only dignified in the best sense of the word, but also all-sided.

If, despite this fact, not everybody has found everything he wanted in its pages, the reason is probably to be sought in the very nature of the needs we were called upon to supply. In the first place, the educated and intelligent musician had to be addressed, since he must perforce lead in the new departure. The teachers, also, of children and the modest country-church organist wished to be guided and instructed in certain matters that might fairly be looked for in the primer or manual. The director of the cathedral choir with graded male voices, and the academy or sodality choir leader looked for matter that would afford them instruction and at the same time attractive repertoires. Again, prejudices were to be met, misconceptions removed, and opposition was to be counteracted. The writers had to present the science and the art of Church music in a style that would uphold the good cause not only against the lamentable apathy and indifference, but also against the specious pleas of those who want the old order of things to continue.

We made our appeal principally to the clergy, in the hope that we might rouse the energies of those with whom necessarily lies the power to carry out—though not without great sacrifice and labor in most cases—the method of reform suggested by those who are in authority and well informed, and who have at heart the true glory of the beautiful spouse of Christ made sad and at times ridiculous by the frivolity of the services in our churches.

In this we succeeded so far as to obtain a subscription list of just 849 persons, mostly priests, interested in the movement. The expenses incurred by the launching of the magazine could not of course be covered by this number; but the deficit of over five thousand dollars ($5,000), which we thus incur does not deter us from continuing in the effort, although it has induced us to change the method of our advocacy in behalf of the practical introduction of the *Motu proprio*. There must be found a way of reaching the laity who ought to be interested in this matter, other than that of appealing chiefly to the clergy. Through THE ECCLESIASTICAL REVIEW we shall still continue our plea to our priests. But we have also made arrangements with a firm which is in close contact with the musical world, and can thus directly address the organists and the leaders of choirs.

The Messrs. J. Fischer & Brother, of New York, will now publish the magazine, following out and improving the lines laid down by us from the beginning, and keeping steadily in mind the purpose of the Holy Father as outlined in his *Motu proprio*.

The above mentioned publishers represent an old and well-established firm with connexions in many parts of the world. The founder of the house in the United States, a devoted Catholic and a practical musician, was one of the original organizers of the Cecilian School of Church music in this country, and the traditions established by him have been so far upheld by his successors as to bring their enterprise into perfect and generous sympathy with the new movement for the complete and perfect reëstablishment of the liturgical chant. There is, therefore, every reason to hope that *Church Music* will now accomplish its aim more rapidly and more effectually than could have been done otherwise.

To assure the greater efficiency of the magazine, it will be published hereafter bi-monthly, instead of quarterly, and the yearly subscription will be $1.50, instead of $2.00. Some of the contents of the next number (15 November), which will be the first of Volume II, are: Suggestions on Organizing Boy Choirs and on their Training, by an Experienced Choirmaster; Practical Hints for Organists on the Use of the Ordo, by a Seminary Professor; Letters from Rome on the Vatican Chant Books continuation of the excellent Gregorian Rhythm Course, by the Very Rev. Dom André Mocquereau. There will also appear regularly biographical sketches of contemporary Catholic composers and of others prominent in the Gregorian movement. A special section of future issues will be devoted to "Religious Oratorios." This department will be opened in the forthcoming number with a most interesting paper on the Franciscan Friar, P. Hartmann (An der Lahn-Hochbrunn) and his most recent works. Our readers are no doubt aware that Fr. Hartmann, O.F.M., is at this writing in America, directing the performances of some of his oratorios in our large cities. It is claimed that these compositions take rank with those of Sir Edward Elgar, and such critics as Hanslick do not hesitate to place the Friar's "St Francis" above Tinel's Oratorio of the same name.

The magazine will also contain, as heretofore, articles on the

theory and practice of the liturgical song, Music Supplements to suit the several seasons of the ecclesiastical year, and such other matter as will contribute to aid the organist, choirmaster, or teacher. Our priests are invited to continue and increase their interest in the movement so well calculated to strengthen the Church in these days of worldly standards.

THE PERPLEXITIES OF A SEMINARIAN.

Very few, no doubt, have gone through a seminary course without being harassed by the diverse requirements of its mental training. The studies there in vogue present stretches of divergent thought. Each branch is hard enough in itself; but the prosecution of them all together is the real crux. This is not so much on account of the quantity as the varied quality of the work. For, a young mind can cut through whole heaps of learning successfully, provided this be all of a kind. But it stops short dismayed at the sight of apparently incompatible elements.

Literature, philosophy, dogmatic theology, science, Church history, canon law, and Scripture are spread out before the student. He would be glad to acquire any one of the collection singly and become representative in it. His heart goes out to the realm of esthetics; for as a boy at college he has developed a classical taste that still craves for refreshment. His mind is edged for metaphysical inquiry, because by his very retirement from a concrete world of color and sound he has drawn back into an intellectual atmosphere and become used to abstractions. He scans the domain of dogma eagerly, because he wishes to be able to give a reason for the Faith that is in him. He is curious about the phenomena of physics; he would emulate Pastor; he would delve into Gratian's collections and the decretals of Gregory; and, above all, become a master in the Scriptural studies of the day, because his sense of utility suggests the importance of the curriculum's secondary branches.

In particular there is an English style to be developed; and he would be willing to spend hours every day at it. There are views to be formed; and he would never tire of nurturing them. There are conversational powers to be matured; and he would

like to do nothing better. There is a copy of Horace on his shelf; and he would revel in a bit of Latin; or Demosthenes; and he would be pleased to take his place in the Agora again. So he reaches for his pen to write, or settles himself in his chair to speculate; he essays conversation or treats himself to a poem or chapter of antiquity. But, alas, these artistic impulses must be so watchfully circumscribed, to save time for more essential occupations, that they are generally repressed.

And then that more essential occupation, be it philosophy or theology, in its turn engages him. The subtleties of analytic thought, treasured away in old tomes, magically unravel themselves before his eyes; and the witchery of the intangible and evanescent seizes him. Nothing can satisfy his cravings now but acute distinctions and infinitesimal pieces of ideas. All color and warmth are liable to leave his mind, and rigid formality to take their place. Being, causality, nature, personality, time, space, ideas, and will are subjected to his scrutiny—notions almost as impalpable in their last analysis as "airy nothingness," and just at the moment his energies are being thus turned on full force and his interest absorbed, the monitor of utility coldly suggests the impracticality of it all.

Or again, maybe the Fathers of the Church have made their unction, their simplicity, their eloquence, their combativeness felt. Even his brief readings have given him an inkling of St. Augustine's superhuman harmonization of rhetorical graces with the profoundest intuitions; and of personal views with Revelation. He would like to read the "City of God" and the Controversy with Pelagius. Then Cyril of Alexandria and his distinctions of the objections of Nestorius give him a taste for more of such adjustments of apparent contradictions. The knife-blade mind that could so nicely part idea from idea like films of mica, glitters all through that Saint's defence of the Incarnation, almost blinding admiring eyes and drawing them after it with magnetic force. Pathetic interest in Origen is aroused. Stephen and Cyprian stand out before the student: the anathemas of the one; the cool resistance of the other, and the bloody unification of both in martyrdom clothe their memories with the colors of romance. Patristic literature is just beginning to get a hold on him when

the thought of the annual examination ahead of him, with its arguments and theological notes to be prepared, and objections of examiners to be answered, takes away the flush of his enthusiasm; and so, a third time "enterprises of great pith and moment" are "sicklied o'er with the pale cast of thought . . . and lose the name of action."

Oratory too appeals to him. He sees that the rounding and deepening of the voice, distinctness, carriage, and gestures are useful accomplishments. He would sound the depths of moral theology and have its principles on his fingers' ends.

This is the ordinary condition of the course; these are the perplexities of students. Why is there so much to be done? Especially why such variety?

It is due, I venture to say, to the character of the Church. The Church is conservative; she is progressive. Her foundations are in the first century; her mounting walls in the twentieth. She preserves her governmental policy through the ages, to be consistent; and at the same time accommodates herself to modern forms, to be living. Every law made now must be consonant with past legislation; and yet adapted to present needs. Her systems of knowledge must be antique, because they rest on tradition; and up-to-date, because they must face the objections of the day.

Accordingly her priests must be ambidextrous; they must look back and to the fore. A man of the world may be a litterateur and nothing else, with credit to himself. Or he may limit his attention to metaphysical questions, and rest satisfied. Or he may specialize in science without being held accountable by the world for other branches. Or he may become an adept in history alone, and be reckoned something; because nobody expects universality in his mental calibre. His ignorance of theology will not be noticed. His incapacity for hearing Confessions can not be a matter of reproach. The higher criticism of Scriptural questions need not form a part of his scientific repertoire. And even physics and chemistry may be safely dispensed with. Who expects him to be familiar with the intricacies of Canon Law? Or acquainted with the details of forgotten councils? Or primed with decisions of Roman Congregations? Or at home with papal

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bulls of a thousand years ago? Latin is not absolutely necessary, nor Greek, nor Hebrew. Because it is not his calling.

But all this is implied in a priest's vocation; and therefore an educated priest is the ideal of learning. He can not well be without any branch. Imagine him, for instance, in the pulpit, equipped with all the graces of elocution—and with an empty head. See him laden with knowledge; but powerless in expression. Gaze at him battling brilliantly in dogmatic circles; and then fumbling cases in the confessional; or promoting morality while he botches Faith. It will not do to be an adept in Canon Law, without the knack of conversing; or a Scriptural phenomenon, without the ordinary graces of the pen. Still worse for him to be able to elucidate the mysteries of polarization, and yet be taken in on causality; or to satisfy you with a theory of grace, and then stumble over a Scriptural interpretation; or to prove the Divinity of the Church, and deny, in the face of history, the pitiable humanity of some of its rulers. Again, to be familiar with the Fathers and not with Scholastics; with Augustine and not with Thomas; to dispute about the Old Testament and not draw on Hebrew; to explain the Creation of Moses, and not consult Hummelauer; in a word, to study the old and not the new would be as precarious as to study the new and not the old.

Finally he must not be learned without taste; nor literary without science; nor either without the power of speech. Respect for the past must not prevent investigation; nor scientific inquiry proceed without the restrictions of tradition. Metaphysics must not take the blush from imagination; nor imagination overcolor thought. Reason must not dissipate sentiment; nor sentiment weaken logic. Memory must not burden the argumentative powers; nor these, in turn, try to operate without regard for remembered facts.

A pleasant address, a quick intuition, a forcefulness of expression, a blazing imagination, a sympathetic heart, a tenacious memory, a steady reason—these are the natural elements of an ideal priest. With one eye on the past, and the other on the present and probable future; with his ear for the voice of the Church, and his voice for the ears of her children; with his heart for the touches of art, and his mind for the impressions of science; he stands in "medio Ecclesiae," a spectacle before God and man.

The Fathers are at his side; the Doctors, behind him; conciliary documents are on his left; papal manuscripts on his right. His finger is on the page of science, and his lips are endued with the fragrance of poetry, the sweets of wisdom, and the unction of piety. "Quis est hic, et laudabimus eum?"

Ought a seminarian, therefore, become perplexed at the thought of his studies? No; with this ideal before him he ought to throw himself gallantly into the thick of the work, and win. Specialization in any one branch, to the detriment of the others, is clearly not allowable. Specialization in all is not possible. But a solid knowledge of everything in the course, without supererogatory flourishes, is allowable, is possible, and is demanded. It is true, excessive individualism must suffer; but a bit of adaptability will ease the way. This does not mean that he will not be able to take a little time here and there for a favorite branch. Nevertheless, all in all, self sacrifice is the word. Frequently he will lack the inspiration of personal aptitude. At other times he will be depressed by routine: and sometimes he will have nothing to fall back on but the support of an indomitable will. Yet in spite of all this, leaping to his feet at the voice of duty and breaking the bands of weariness and discouragement—like the Strong Man snapping the seven cords, when Dalila cried: "The Philistines are upon thee, Sampson!"—he will shake himself and gird his loins about with truth and take "the sword of the spirit which is the word of God"; that when the time comes he may go forth with the power of knowledge to meet the Church's intellectual enemies of to-day.

J. A. McCLORY, S.J.

St. Louis University.

THE "INDULGENTIAM" BEFORE IMPARTING THE "BENEDICTIO APOSTOLICA."

Qu. In the ecclesiastical Conference held in this diocese on 25 September, the following question was proposed:—

Quaestio ex Liturgia: An, quum Benedictio Apostolica impertitur immediate post Viaticum et Extremam Unctionem, repetendae sunt "Confiteor . . . Misereatur . . . Indulgentiam"?

Responsum sequens fuit: Quoad "Confiteor" et "Misereatur" locus non est dubitandi, quia id distincte in Rituali Romano exprimitur. Sed quum idem Rituale antummodo dicit: "Confiteor . . . Misereatur, etc.," quin, ut alibi mos, mentionem faciat de "Indulgentiam," oritur dubium.

Sunt qui cum Wapelhorst affirment. Alii negent—(1) quia non expresse praescribitur in Rituali Romano; (2) quia haec indulgentia continetur in oratione immediate sequenti "D.N.J.C."

It was suggested that the question be submitted for decision to THE ECCLESIASTICAL REVIEW and the Moderator of the Conference was instructed to respectfully request an answer.

A. M. BILLIAU.

Grangeville, Idaho.

Resp. It is true that the Ritual, whilst usually explicit in prescribing the complete form of administering the Sacraments, omits in this case the "Indulgentiam." But since this oration is not separated from the "Confiteor" and "Misereatur" in other cases, we may conclude that it is comprised in the "etc." The common rule of interpretation ("interpretatio usualis"), accepted not only in canon law but also in the liturgy, gives the force of law to the prevailing practice, when it is not opposed to or incompatible with the clear terms of the rubric: "optima legum interpres consuetudo"; and this common practice is justified by the principle that "de similibus idem est judicium."

As a matter of fact such is the interpretation given by the best liturgists. Thus, Van der Stappen, adverting to this case, says: "In formula quam tradit Constitutio Benedicti XIV et in Rituali Romano, indicatur quod Sacerdos dicit: 'Misereatur, etc.' non autem explicite dicitur addendum esse 'Indulgentiam,' etc.; cum tamen, ubicumque dicitur 'Confiteor,' semper adjuncta reperiantur non solum 'Misereatur,' sed et simul 'Indulgentiam' dici potest pro praxi addendum esse: 'Indulgentiam,' etc."[1]

SEDULIUS AND THE INTROITS OF THE MASS.

I.

In the September number of the REVIEW there is, among the "Studies and Conferences," a paper on "Sedulius" (O'Sheil) written by William H. Grattan Flood. The article is a most interesting one and students of hymnology will be grateful for the wealth of matter contained in the author's words. But I am not sure that he is correct in the following statement: "Indeed, it is one of the greatest triumphs of Sedulius that his words ['Salve, Sancta parens,' etc.] should have been selected for the Introit of the Mass of the Blessed

[1] Cf. "S. Liturgia," Vol. IV, n. 243; 7.

Virgin, the only instance in the whole Missal of a passage not taken from the Bible."

The various authors on Liturgy that I have been able to consult on this point disagree with Mr. Flood. Their conclusions are admirably summed up in the words of Van der Stappen in his treatise on the Rubrics of the Missal (qu. 57, edition 1902.) After making the distinction and giving examples of regular and irregular Introits the author concludes: "Quaedam antiphonae, paucissimae tamen, reperiuntur pro Introitu usitatae, *quae e Sacra Scriptura non sunt desumptae*, ex. gr.: Antiphona 'Salve, Sancta parens' etc. in quibusdam Missis B. Mariae Virginis, quae antiphona Sedulio († 430) adscribitur; Antiphona 'Gaudeamus omnes in Domino' etc. quae habetur in quibusdam Missis; etc."

London, England. D. DUNFORD.

II.

In THE ECCLESIASTICAL REVIEW for September there is a passage which seems to me rather obscure and perhaps incorrect—at page 307, article on "Sedulius," by Mr. William H. Grattan Flood. The Introit, "Salve, Sancta parens" seems to be said to be the only one in the Missal not taken from the Bible. How about the "Gaudeamus" Introits? So far as I know "In excelso throno" for the Sunday following the Epiphany, and the "Salus populi ego sum" for the nineteenth Sunday after Pentecost and some other occasions, are not Scripture, I think. Certainly the Introit to the Requiem Mass is not in the Bible.

Washington, D. C. G. H. W.

Resp. Whilst in general it may be stated that the antiphonal passages of the Introits in the Roman Missal are taken from Sacred Scripture, it is not true in every instance; nor can the exceptional cases be traced to any one author. Durandus in his *Rationale* (Lib. IV, c. 5) informs us that Pope Celestine ordained the chanting of the Psalter immediately before the solemn celebration of Mass, instead of certain portions taken from the Epistles of St. Paul and from the Gospel, as was previously the custom. The celebrant on beginning the Mass took up one of the verses, chanted antiphonally as the procession entered the church, adapted to the feast or the ecclesiastical season. Thus the people received the key-note of the liturgical celebration in what was commonly called the Introit. Gradually the antiphons

were selected not only from the Psalms but from other parts of Scripture, as being sometimes more directly indicative of the character of the feast. These antiphons Durandus calls *Introitus irregulares*, to distinguish them from the *Introitus regulares*, which were the echoes of the Psalter antiphonally chanted by the clerics who assembled early in the church. Even when the antiphon was altered, a verse of the Psalm usually followed it, to indicate the connexion. Gregory the Great subsequently modified and added to the Introit ritual, and it is probably due to his initiative that snatches of popular Latin chants, which the people could take up and sing before the Consecration and Communion, were introduced. Local churches followed the precedent and thus we find hymn intonations not only from Sedulius but also from many other sources forming the Introit of the Masses on different feasts and at the several seasons of the year. This is quite apparent in the present form of the Introits, as we read them for instance in Lent: "Invocavit," "Reminiscere," "Oculi," "Laetare," "Judica," as compared with the Antiphons of the Sundays after Easter. "Coelestinus Papa (422–432) psalmos ad introitum Missae cantari instituit. De quibus Gregorius Papa postea *Antiphonas* [alternate chants] ad introitum Missae modulando composuit. Unde adhuc primus versus ejusdem psalmi ad introitum cantatur, qui olim totus ad introitum cantabatur."[1]

AN ODD TOMBSTONE INSCRIPTION.

An English writer has recently called attention to the fact that popular religion in the Middle Ages, whilst it entered far more deeply into the life of the individual by the seriousness of the views and convictions it begot, was nevertheless characterized by a humorous realization of actualities which a more prudishly inclined age is apt to regard as irreverent. The following epitaph is found in the cemetery of the city of Lübeck, expressed in the local dialect which it is difficult to translate literally. It is meant to commend to the mercy of God the mayor of the town, who had crooked legs; these the Lord is asked to straighten before admitting him to Paradise.

[1] Honor. Augustod. "Gemma animae," L. I, c. 87; Cf. Gihr "Sacrifice of the Mass," II, 36; and Bona "Rer. lit.," L. II, c. 3; 1.

Hier leit der Borgemeister Kerkering
Der so scheef up den Vöten ging,
O Her, mak öm die Schinken lick
Und help öm in dyn Hemelrick,
Du nimmst dy ja de Schape an,
Lat doch den Buck ock mede gan.

The following is similar in tone and wording:—

Here lieth Burgomaster Jeff,
Who, blind though in one eye, and deaf,
Long ruled our borough with his tongue,
Lashing by turns both old and young.
Show him, O Lord, the line of chalk
That leads along the narrow walk
Unto the gate where sheep and lamb
Get through to Thee, and spare this ram!

TWO REQUIEM RUBRICS.

The Absolution which follows the Requiem Mass concludes with the following Versicles and Responses:—

V. Requiem aeternam dona ei, Domine.—R. Et lux perpetua luceat ei.—V. Requiescat in pace.—R. Amen.

Whilst the priest is singing or reciting "Requiem aeternam dona ei, Domine," he should place his left hand on his breast and with his right make the sign of the cross over the catafalque.

In some dioceses this rubric seems to be unknown. It is found in every one of our Requiem Missals; its omission is probably owing to the fact that the priest himself has to hold the Missal or Ritual, where altar boys are scarce. The priest should lay aside the book before singing these words, then his hands will be free, and he can make the sign of the cross over the body or catafalque. He does not need the Missal or Ritual any more, he has nothing else to sing.

The Choir sings the rest, viz.:—

R. Et lux perpetua luceat ei.—V. Requiescat in pace.—R. Amen.

Even at priests' funerals I have heard the deacon sing: "Requiescat in pace." The deacon has nothing at all to say or sing, in the Absolution which follows the Requiem Mass.

J. F. S.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Minor Questions Connected with the Patriarchs.

1. **Persons.**—Professor A. H. Sayce points out in the June number of the *Expository Times* (p. 416 f.) that Adapa, the name of the first man according to the legends of Eridu, must be read Adamu. The writer had suggested a few years ago that Adamu might be the right reading of the name; now one of the glosses published by Professor Fossey states that the character hitherto transliterated *pa* had the ideographic meaning of *man*, and in the language of the commonalty or the *Eme-tena*, the phonetic value of *mu*. In the Sumerian transcription of names and words, characters were selected whose ideographic meaning harmonized with their phonetic value; hence the last syllable of Ada-mu would naturally be represented by an ideograph having the phonetic value of *mu*, but also signifying *man*. M. Thureau Dangin found Adamu used as a proper name in tablets from Tello, of the age of Sargon of Akkad,[1] and Professor Delitzsch quotes a bilingual text in which Adam is interpreted "man." According to Professor Sayce, *adam* signified in Sumerian generically "animal," and specifically "man." This he corroborates by an appeal to Father Scheil's list of slaves.[2] Berossus gives a table of antediluvian kings of Babylon; in this "Alorus of Babylon" takes the place of Adamu of Eridu, but the third and fourth kings are Amelon (Amelu, "the man" of Pantibibla or Sippara) and Ammenon (Ummanu, "the craftsman" of Chaldæa) who correspond with the Biblical Enos, "man," and Cainan, "smith."

The Rev. George G. Cameron, of Aberdeen, published a few months ago a study on "The Masai and their Primitive Traditions,"[3] in which he emphasized the place assigned among the Masai to the

[1] "Tablettes Chaldéennes inédites," p. 7.

[2] "Recueil de Travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes," XX, p. 65.

[3] *Expository Times*, February, pp. 219 ff.

great family of "smiths." They were regarded as a class to be avoided and formed an unclean caste. Now, with one important exception, the Biblical Cain of the Old Testament corresponds fairly well with the first smith among the Masai. The author first suggests that Cain even linguistically may be explained in the sense of "smith." Both Cain and the first smith among the Masai were agriculturists, both lived apart from their people under Divine condemnation, both were the first murderers. But while Cain was the son of the first man, the Masai tradition assigns the first murder to the days of Tumbainot who is the parallel of the Biblical Noe, and makes it the immediate occasion of the Flood. Furthermore, if Cain means smith, the Cinites (Kenites) are smiths. It is on this account that Captain Merker regards the Cinites of the Bible as the descendants of those who were smiths in Israel.

Captain Merker[4] establishes also a connexion between Heber (Gen. 10: 21 ff.) and Ol Eberet, a man of great influence among the Ameroi. Bible students know the family of Heber; but who are the Ameroi? If our author reports the tradition of the Masai correctly, they trace their genealogy back to the Amai in this manner: In consequence of a cattle plague the Amai were divided into two tribes; a portion remained in the old home in North Arabia, under the name of Ameroi; another portion, under the name of Masai, migrated to Egypt, and made their way to the equatorial regions where their descendants are found to-day. Before this division took place, Ol Eberet founded in the people the tribe El Eberet, part of which joined the Masai, while another part remained with the Ameroi. Accordingly, the Amai are the ancestral people of the Ameroi, the Masai, and El Eberet. Captain Merker identifies the Ameroi with the Amorites, the El Eberet with the Hebrews, and the Masai with the Masai of East Africa. It must be noted, too, that the separation of the Ameroi and the Masai took place in the time of Gereva, the son of Ol Eberet, just as according to Gen. 10: 25 the separation of races occurred in the days of Phaleg, the son of Heber. We merely state Captain Merker's views without endorsing them.

[4] "Die Masai, Ethnographische Monographie eines Ostafrikanischen Semitenvolkes." Berlin, 1904.

Professor Sayce, of Oxford, adopts Professor Schrader's opinion that Arphaxad (Gen. 10 : 24) signifies "the boundary of Cased"[5] or Kesed (Gen. 22 : 22). This seems to throw us into the midst of a hotly disputed question: What is the meaning of Kesed, who were the Kasdim? Professor Sayce tells us that the cultivated land of Babylonia was divided between the Plain and the River-bank: the Plain was called *Edin* by the Sumerians, *Edinnu* by the Semitic Babylonians; the River-bank was called *Gu* by the Sumerians, *Kisad* by the Semitic Babylonians. The Babylonian *Kisad* is the Hebrew *Kesed*, so that Arphaxad or "the boundary of Kesed" is equivalent to the boundary of the River-bank, thus coinciding with the Plain. Hence Arphaxad is equivalent to the Sumerian *Edin*, and naturally represents the Babylonians, while in the language of those who dwelt westward of the Euphrates the native population of the Babylonian Plain was naturally named after the inhabitants of the *Kisad* or River-bank. This is a more satisfactory explanation than is offered by those who identify Kasdim with the Chaldeans, or with the Assyrian Kasidi or conquerors, or again with the Kassites; it is also preferable to the opinion of those who regard Kesed or Kasdim as an abbreviated form of Kar-Duniyas, a name given to Northern Babylonia after the Kassite conquest. What is more, Professor Sayce has based his suggestion on the opinion expressed by Professor Hommel in a note found in one of his recent publications.[6]

Professor Sayce has contributed to the August number of the *Expository Times* (pp. 498 ff.) an article on "The Archæology of Genesis 14," in which he states that in some instances we are now in a position to do in the case of the fourteenth chapter of Genesis what Professor Ramsay has done in the case of the Book of Acts. As far as the proper names are concerned, the writer identifies Amraphel with Khammurabi, Arioch with Eri-Aku, Chodorlahomor or Chedor-laomer with Kudur-Laghghamar, Thadal with Tudghula, a vassal ally of Kudur-Laghghamar. As to the names of the Chanaanite princes of Gen. 14 : 2, they are West Semitic or "Amorite" names of the age of Khammurabi. The writer may not be able to connect them with any definite historical per-

[5] *Expository Times*, February, 1906, p. 215.

[6] "Grundriss der Geographie und Geschichte des alten Orients," p. 187, n. 4.

sons known to us through extra-Biblical sources; but he has explained the names at least from a linguistic point of view.—Professor Sayce has also touched upon the localities which occur in Genesis 14. Sennaar or Shinar, the kingdom of Amraphel, is the Hebrew name of the kingdom of Northern Babylonia with Babylon as its capital; it appears as Sankhar in the Tel-el-Amarna letters, and as Sanghar in the Egyptian annals of Thothmes III. Instead of "Arioch king of Pontus" the other texts read "Arioch king of Ellasar"; St. Jerome inserted "Pontus" on the authority of Symmachus who ought to have introduced it instead of Sennaar, but not instead of Ellasar. Sayce advances the opinion that Ellasar is probably for al-Larsa, the city of Larsa. Larsa was the capital of Southern Babylonia. Arioch or Eri-Aku appears to have inherited this realm from his father Kudur-Mabug, who in his turn had been transferred from a governorship in the land of the Amorites to the vassal kingship of Southern Babylonia after the Elamites had conquered Babylonia in the time of Khammurabi's father. The conquerors must have left Khammurabi in Babylonia, as he was a mere boy at the time; he began his war of independence in the thirtieth year of his reign, and after the war he compiled his code of laws binding on an empire that extended to the Mediterranean. Thadal or Tudghula is called king of the nations probably because he was king of the Umman Manda or the mountain tribes to the north of Elam who were the allies of Kudur-Laghghamar.—We cannot here enter into all the minor relations of Genesis 14 to the ancient historical documents as described by Professor Sayce; he finally arrives at these general conclusions: (1) The Hebrew text of Genesis 14 is a translation, or a paraphrase, of a Babylonian cuneiform original of the Khammurabi age; (2) the narrative belongs to the same period of history and literature, is historical from beginning to end, and perhaps ultimately based on official annals; (3) the differences between the Septuagint and the Massoretic texts show that the Hebrew text has been corrupted after the Greek translation was made; it is probable that still greater differences would be discoverable if we could compare the Massoretic text with a text earlier than that from which the Greek translation was made; (4) the Hebrew text was translated from the original Babylonian

probably about the time of Samuel when the Phœnician alphabet and the native language were introduced among the Israelites after the official records of Israel had perished in the destruction of Silo by the Philistines. (Jer. 7 : 12; 26 : 6.)

In connexion with the foregoing subject, it may be of interest to study E. Sellin's "Melchisedek."[7] The writer emphatically rejects the view that Genesis 14 is fiction. He defends the Chananitic origin of the chapter; verses 17 and 21–24 are said to be a duplicate of verses 18–20, and recent discoveries clearly show the credibility of the latter. Melchisedek too is said to have been confirmed in his historical character by the writer's recent discoveries at Ta'annak.—E. Nestle contributes to the *Expository Times*, XVII, 139 f., a note on "Genesis 14 in the Epistle of Barnabas;" his contribution on the equation 318 = Eliezer[8] bears also on Genesis 14. Ira M. Price, of Chicago, has published "Some Literary Remains of Rim-Sin (Arioch), King of Larsa, about 2285 B. C."[9] The writer transliterates and translates eleven inscriptions of Rim-Sin and his father.[10] Dr. G. Oussani has contributed a *Study* on the Fourteenth Chapter of Genesis to the *New York Review*, 1906, September-October. We might here mention also the publications referring to the Code of Hammurabi; but they are numerous enough to constitute a separate paragraph.

2. National Relations.—S. Krauss has again written on the much discussed problem of the number of Biblical nations;[11] we may refer in this connexion to Poznanski's study on the names of the wives of Cain and Abel (*ibid.*, XXV, 340–342), and to Marmorstein's article on the names of the sisters of Cain and Abel as they figure in the Midrashic and Apocryphal literature (*ibid.*, 141–144). G. St. Clair has contributed an article on "Adam's Two Wives" to the *Theosophical Review* (October, 1905, pp. 123 to 128). E. Nestle restricts his investigation to the *literary*

[7] "Ein Beitrag zu der Geschichte Abrahams." *Neue kirchliche Zeitschrift*, XVI, 929-951.

[8] *Expository Times*, XVII, 44 f.

[9] "The Decennial Publications of the University of Chicago," V, 167-191. Chicago, 1904. University Press.

[10] Cf. *The American Journal of Theology*, X, 133.

[11] *Zeitschrift f. alttestamentliche Wissenschaft*, XXVI, 33–48.

nations of Genesis 10,[12] while W. Dierks considers the historical foundation of the patriarchal relations.[13] H. Strack defends the credibility of the history of the patriarchs,[14] and M. Doctor has published a monograph on the youth of Abraham according to Talmudic legend.[15] M. D. Gibson is of opinion that the natural change in the uniform original language was only perceived by the various races when they were about to unite in a common undertaking; they ascribed this sudden perception to the special intervention of heaven.[16] C. Fabani proves the original unity of language, and compares the Bible with the ancient traditions;[17] Nestle collects the ancient testimony for the occurrence of eight sons of Japhet in Gen. 10: 12.[18] S. Poznanski writes on the number of Biblical nations (*ibid.*, 301–308), and appeals to Steinschneider[19] for the testimony of the Midrash haggadhol in favor of sixty different Biblical nations and seventy-two languages. In connexion with Gen. 10: 32, e. g. this Midrash mentions sixteen languages. W. C. Conant has advanced an hypothesis as to the ten lost tribes;[20] he finds them in the Aztecs of Mexico whose traditions are said to be related to those of the Jewish exiles in the Persian realm. H. J. Heyes writes on Abraham and his posterity in Egypt;[21] he accurately presents the inscriptions in their original form as well as in their translation, and still he writes a popular book. He gives us a good apology for Biblical history, and reveals himself as a decided opponent of the rationalistic critics. A laudatory review of Heyes's work may be found in the *Civiltà Cattolica* (1905, I, 580–583). Another little work on Egypt's relation to the earliest Biblical history has been pub-

[12] *Zeitschrift f. alttestamentliche Wissenschaft*, XXV, 211–213.

[13] *Zeitschrift f. den evangelischen Religionsunterricht*, July, 1905, 290–305.

[14] *Revue critique*, VIII, 340–388.

[15] "Abram." Jugendgeschichte des Erzvaters Abraham nach der talmudischen Sage. Frankfurt, 1905, Kauffmann.

[16] *Expository Times*, XV, p. 473 f.

[17] "L'origine e la moltiplicazione del linguagio." Rome, 1904. Pustet.

[18] *Zeitschrift f. alttestamentliche Wissenschaft*, XXIV, 135–137.

[19] *Zeitschrift der deutschen morgenländischen Gesellschaft*, LVII, 474 ff.

[20] *Bible Student*, N.S., II, 154–156.

[21] "Bibel und Aegypten. Abraham und seine Nachkommen in Aegypten." Münster, 1904, Aschendorf.

lished by W. Spiegelberg.[22] He tells us, e. g. that the enumeration of the sons of Cham (Gen. 10: 6) must be studied from a political point of view; and though he hesitates about admitting the much discussed Joseph-el, he discovers the name of Abram in Egyptian sources. These are only a few of Spiegelberg's many parallels; whatever may be thought of them, they at least show that the Bible can lose nothing by accurate archæological investigations. The various national mythologies too have been laid under contribution in recent Bible study; D. Völter considers the earliest history of Israel in the light of Egyptian mythology;[23] C. Fries has published Greek-Oriental investigations[24] following the lead of Stucken and Jensen, while E. Cosquin shows that Stucken uses the popular legends arbitrarily and does not understand their true bearing.[25] There can be no doubt that our recent criticism has run riot in the explanation and the application of myths and legends.

Among the books dealing with Israel's national affinities a special place is due to the publications on the Masai. Perhaps Captain Merker[26] and A. C. Hollis[27] deserve most attention in this field of investigation. It has been said that, in general, Merker's account of the subject resembles the Biblical types rather closely, while Hollis's method excludes all subjective aspects of the question. L. Munzinger reviewed Merker's *Masaivolk*[28] in the *Münchener Allgemeinen Zeitung*.[29] On account of the alleged high idea of God prevalent among the Masai, and on account of their traditions concerning Paradise and the Flood, Captain Merker regards them as Semites who migrated between 5000 and 4000 B.C. from Arabia into what is at present British and German East Africa. We have seen already that the writer derives the genealogy of the Masai and the Hebrews from the

[22] "Aegyptische Randglossen zum Alten Testament." Strassburg, 1904. Schlesier.

[23] "Aegypten und die Bibel." Leiden, 1904, Brill.

[24] *Beitr. z. a. Gesch.*, IV, 227-255.

[25] "Fantaisies biblico-mythologiques d'un chef d'école." M. Edouard Stucken et le Folk-Lore. *Revue biblique*, N.S., II, 5-38.

[26] "Die Masai." Berlin, 1904.

[27] "The Masai: Their Language and Folklore." With Introduction by Ch. Eliot, Oxford; Clarendon Press.

[28] Leipzig, Reimer.

[29] 1904. Beilage, 275.

same ancestral tribe. Mr. Eliot, on the other hand, who wrote the Introduction to Mr. Hollis's work, suggests that the traditions of the Masai are ultimately based on Christian and Mohammedan influence.

It was to be expected that the subject should give rise to a variety of opinions: J. Döller, e. g. has his doubts as to the conclusiveness of Merker's arguments, and is inclined nevertheless to utilize them in favor of Israel's independence from Babylonian religious influence;[30] the *Globus* (1904, 17) reviews Merker's account of the Masai legend or myth concerning the Creation, the Fall, and the Flood, but appears to question the Semitic nationality of the Masai (LXXXVII, 10); K. Meinhof clearly argues against the alleged antiquity of the Masai and their connexion with Israel, while he maintains the view that they are descendants of Cham rather than Sem;[31] E. Reich based mainly on Merker's opinion an article entitled "The Bankruptcy of Higher Criticism" which he contributed to *The Contemporary Review* (February, 1905, 201–213), and in which he ridiculed the philological theories of the critics; T. K. Cheyne replied to Mr. Reich's article (*ibid.*, March, 1905), and Reich published a reply to Cheyne's exceptions (*ibid.*, April, 500–515); W. M. McPheeters reviewed the controversy in the *Bible Student* (N. S., II, 344–355), and pronounced himself in favor of Reich against Cheyne. G. G. Cameron returns again to Captain Merker's publication, and raises serious doubts as to the solidity of the Captain's views; he urges that it would be a singular phenomenon if the Masai should have retained so faithfully their primitive religious ideas in spite of the long lapse of ages during which they have been separated from Israel.[32]

3. **The Hammurabi Code.**—What is meant by the Code of Hammurabi has been sufficiently explained in our previous contributions to *Recent Bible Study*. We shall here name only the more important publications on the subject that have appeared recently A full list of the pertinent literature may be found in the *Biblische Zeitschrift* (Bibliographische Notizen). Rothstein

[30] *Katholik*, LXXXV, 81-87.
[31] *Zeitschrift f. Ethnologie*, 1904, 735.
[32] *Expository Times*, 1906. Pp. 219–224; 254–258; 315–319.

endeavors to give an appreciation of the Hammurabi Codex taken by itself, without reference to the Mosaic legislation.[33] Besides a prologue and an epilogue, the Code contains five parts: the first guarantees the proper administration of the law; the second protects private property; the third regulates marriage, family life, and inheritance; the fourth is a criminal code; the fifth protects the laboring class. The writer defends the wholly exceptional character of Israel's civilization and of its development. The marriage laws of the Hammurabi Code are specially considered by E. Coq,[34] F. Cöln,[35] and D. H. Müller.[36] The last named author studies the Hammurabi Code also in the light of the Syrian-Roman laws, disagreeing on this point with Mr. Mitters (*ibid.*, XIX, 139–195). L. Gumplowicz is of opinion that the Babylonian origin of the Bible has now been proved;[37] J. A. Kelso expresses the view that the archæological confirmation of the Biblical data does not contradict the *literary* theory of the Wellhausen school, but he urges the necessity of inverting the formula "the prophets and the law," seeing that Exodus 20 ff. cannot have been written after the time of David and even of the Judges.[38] A. Ujcic studies the relation of the Hammurabi Code to Sacred Scripture;[39] G. Oussani compares the Hammurabi and the Mosaic legislation;[40] W. W. Davies too,[41] and D. H. Müller[42] have devoted their labors to a similar comparison. W. Lock has studied the connexion of Moses with Hammurabi in the light of inspiration.[43] H. Winckler has issued the fourth edition of his translation of the Hammurabi Code, adding the so-called Sumerian family laws,[44] and R. F. Harper has published his notes on the Hammurabi Code together with remarks on all paraphrases and translations which have thus far appeared.[45]

[33] *Deutsch. Evangelische Blätter*, N. S., V, 300-308; 371–395.
[34] *Revue Biblique*, N. S., II, 350–371. [35] *Pastor bonus*, XVI, 1–12.
[36] *Wiener Zeitschrift f. Kunde des Morgenlandes*, XIX, 382–388.
[37] *Zukunft*, XLVII, 486–489.
[38] *The Princeton Theological Review*, III, 399–412.
[39] *Theol.-prakt. Quartalschrift*, 1906, 1.
[40] *New York Review*, 1905, Aug., Sept., Dec., Jan.
[41] "The Codes of Hammurabi and Moses." Cincinnati, 1905. Jennings.
[42] *Orientalische Bibliographie*, XVIII, 225.
[43] *Churchman*, XC, 781–791. [44] Leipzig, 1906. Hinrichs.
[45] *American Journal of Semitic Languages and Literatures*, XXII, 1–28.

Criticisms and Notes.

THE MODERN PULPIT. A Study of Homiletic Sources and Characteristics. By Lewis O. Brastow, D.D., Professor Practical Theology, Yale University. New York: The Macmillan Company. 1906. Pp. 451.

Dr. Brastow, some time ago, published a volume on "Representative Modern Preachers"; and the present work is, if we may judge by induction in such matters, to furnish a partly historical, partly philosophical background to the group he had selected as modern types of the expounder of religious truth. To interpret the preaching of our day the author must go back to sources and measure the influences that act upon the present-day body of preachers. He writes professedly of the Protestant churches in which he recognizes a general tendency toward unity upon the common ground of a liberal interpretation of religious duty. And he evades the necessity of considering the great Catholic preachers whose immortal words, as echoes of evangelical and apostolic teaching, have become the actual and permanent sources for every Christian preacher, by assuming that the Reformation placed in action a new principle by which the declaration of truth was to be separated from dogma as understood in pre-Reformation times. He does not, of course, repudiate the idea of continuity, but he believes that the Roman Church is wedded to dogma and that her pulpit can therefore be nothing more or less than the megaphone, if I may say so, of the inviolable utterances of the Roman Pontiff. And whilst there may be and must be a moral as well as dogmatic side to Catholic preaching, whose function it is to persuade as well as teach, he allows a certain claim to existence for Catholic pulpit oratory, although he does not pretend to include it in his scheme, and we only recognize its presence in the perfunctory mention of such names as John Henry Newman, whose "dogmatic earnestness" cannot, says the author, be denied. But he "did not claim to utter what had become a matter of intellectual experience" (*sic*). "He even denied the necessity, and in some cases the possibility, that it should become a matter of such experience. He was at liberty to sacrifice his intellect in the interests of a dogmatic faith" (p. 184).

In this spirit of reserve and exclusion our author discusses the religious influences that wrought at intervals and in different countries in harmony with reform, in turn opposed and acted upon by the intellectual and social agencies which created, on the one hand, the historical and critical movement in the field of Bible Christianity, and on the other effected a sceptical or purely sentimental tone in the characteristic appeal of the neo-Christian preacher. The chapter which deals with the prominent characteristics of modern preaching gives us the key to the judgment at which the author arrives regarding the practical value of the work done by the Protestant Church through her pulpit. The German pulpit, the Anglican Pulpit, Preaching in English Free Churches, Scottish Preaching in the United States, are the chief illustrations which the author uses to demonstrate a general tendency toward union. He practically excludes the modern French pulpit, for the obvious reason, alleged above, that whatever inroads infidelity has made in France, Protestantism has hardly been able to substitute anything positive in its place among that race.

THE SOCIAL MESSAGE OF THE MODERN PULPIT. By Charles Reynolds Brown, First Congregational Church, Oakland, Cal. New York: Charles Scribner's Sons. 1906. Pp. 293.

These are eight lectures delivered to the members of Yale Divinity School, during the course of last year, on the responsibilities and opportunities which the Christian teacher and preacher has of exerting a beneficial influence upon modern society. That society is agitated by varying conflicts of castes and classes, from which the minister of the Gospel is supposed to stand aloof.

"The average pastor is neither a capitalist nor a wage-earner, neither an employer nor an employee, as those terms are currently used; and he is therefore in a position where he ought to be able to render a genuine service to all those parties in interest whose personal fortunes are more directly involved in the problems here discussed than are his own."

This is the standpoint of the author as to the duty and opportunity of the religious leaders of our people, and it is needless to say that it represents the position of the Catholic priesthood probably in a much larger proportion than that of any other ministry claiming to fulfil the mandate of Christ. We are in full accord, likewise, with this writer's fundamental principle, and with his method of applying it. He starts from the established truth that human society is the work of

God, marred by the abuse of free will, that most noble prerogative by which man is enabled to attain to supreme happiness in the likeness of his Creator. The effects of this abuse can be corrected only by applying the means and ways pointed out by God Himself in His revelation. Their application is manifested in the history of the Jewish people providentially protected. The laws and fortunes of the Israelites, lessons deduced from their experience and formulated in the sapiential doctrine of the Hebrew prophets, are but the prototypes of ever-repeated signs and warnings of the times, varying only in their application. The life of Christ and His teaching as found in the New Testament are accordingly but a more complete enunciation of the eternal principles that must control human society, forecast in the old law, and to be applied to the solution of social problems in our own time. From this viewpoint of history and revelation the author invites his readers to a brief study of the story of Hebrew wanderings as outlined in the Book of Exodus. He deals with it entirely on the sociological side, for his purpose is to illustrate the relation of ancient Scripture to modern life, and to furnish the preacher of Christian doctrine with material from the Old Testament for enforcing the divine principle of equity, justice, and charity, whence emanate peace and happiness for the individual and the commonwealth.

It is around this theme that the lectures revolve, dealing with its various phases under different aspects, and enforcing the reasons for accepting the message implied in the call to the Christian ministry of to-day.

Whilst we do not share the author's estimate of the historical figures, such as Luther and Cromwell; nor believe that he has in every case perfectly balanced his judgments of actual conditions, we cordially second his emphatic declaration of the need of moral leadership in social reform, and of the fact that the Scriptures furnish a complete and satisfactory basis for formulating a social message, the exposition of which supplies all the elements for a rigid training in the use of moral, social, and industrial freedom. As to the best ways of approaching the solution of the social problems that confront and call upon the moral and religious leaders of the day, our author advocates those grand and tried methods indicated in the Gospel and illustrated by the life of Christ—a high-minded, courageous activity which exalts the spiritual above the material values, in the service of our fellows. Personal disinterestedness; a right realization of the divine purpose regarding our use of the material resources which God has placed at

the call of energy and intelligence; a just disclosure to our people of the abiding worth of human nature as authoritatively declared in the great fact of the Incarnation; steady perseverance in pressing toward the definite ideal thus created for human effort; a broad-minded generosity in supplying deficiencies around us with an optimistic and cheerful sense of confidence in the good-will of our brethren—these are the cardinal points which enable the Christian teacher to rise above his individual horizon and to send out the message of helpfulness which is so anxiously awaited by the children of God.

The volume is well worth attentive perusal, if for no other reason than that it familiarizes one with the trend of thought and temper in which public opinion is being met by earnest Christian students outside the body of the Catholic Church.

THE GOSPELS OF THE SUNDAYS AND FESTIVALS. With an Introduction, Parallel Passages, Notes, and Moral Reflections. By the Very Rev. Cornelius J. Canon Ryan, D.D. Two volumes. Pp. 334 and 396. New York, Cincinnati, Chicago: Benziger Brothers. 1906 (second edition).

THE MYSTERIES OF FAITH AND THE EPISTLES AND GOSPELS for each Day and the Principal Feasts of the Year. Meditations, by a "Monk of Sept-Fonts." Translated by the Religious of the Visitation, of Wilmington, Del. Revised and edited by the Rev. Ferreol Girardey, C.SS.R. Two volumes. Pp. 565 and 497. St. Louis, Mo., and Freiburg, Baden: B. Herder. 1906.

SHORT INSTRUCTIONS FOR THE SUNDAYS OF THE YEAR. By the Rev. P. Baker. Enlarged and edited by the Rev. William J. Conklin. New York: Christian Press Association Publishing Company. 1906. Pp. 375.

EXEMPEL LEXIKON für Prediger and Katecheten, der h. Schrift, dem Leben der Heiligen und anderen bewährten Geschichtsquellen entnommen. Herausgegeben von P. A. Scherer, O.B. Zweite vermehrte Auflage von P. John Bapt. Lampert, O.B., D. Theol. Vol. I, Abbitte—Festtage. Freiburg, Brisg. St. Louis, Mo.: B. Herder. 1906. Pp. 1021.

Although Dr. Ryan's two volumes on the Gospels were first published some years ago, it may be of use to many of our readers here to state that they are not sermon books in the sense of being either ready-made discourses to be memorized, or mere skeletons to be enlarged or filled out with illustration. They are explanations of the Gospels which are commonly read to the faithful at the Masses on Sundays and feast-days. They serve the priest for study, for medi-

tation, for instruction. By using them he fills his mind and heart with definitely outlined matter for use in the sermon in which he is expected to explain to the faithful the sense and purpose of the Gospel, not always properly understood by the unlearned without such explanation. These expositions were in fact originally written for the homiletic class in the seminary. They are, accordingly, nothing less than a methodically arranged analysis of the evangelical narrative in the order assigned by the liturgy, to aid the student or the missionary priest in the preparation of sermons. In order to connect the practical homiletic purpose with the intelligent interpretation of the original and the accepted text as found in the Vulgate, the Greek and Latin versions are printed at the head of each chapter in small but quite legible type. Then follows the English version, together with the kindred passages when the subject is referred to by more than one evangelist. After this comes a full explanation of each verse, and such notes of circumstances, time, place, etc., in which the event occurred or the discourse was delivered, as render the scene of the Gospel history more real. Finally, there are moral reflections suggested by the matter explained. Not the least valuable part of the book is the Introduction. It puts the student in possession of the general facts that render the Gospel story real and historical as well as religiously instructive and edifying.

It is a book in which the young priest will find the means of retaining the habit of study with the practical view of fitting himself in a worthy manner for the duty of preaching.

If in connexion with the foregoing work we briefly review the *Mysteries of Faith and the Epistles and Gospels* of the anonymous Cistercian monk introduced by Father Girardey in the well made translation of the American Visitandines, it is because these latter volumes serve a similar purpose, although with less pretension to learning or attention to exegetical refinements. They give us simple, and for that reason beautiful reflections upon those eternal truths with which the Gospel makes us familiar, but which we realize only by repeated and earnest meditation upon them. There is abundant matter in this well-printed book, briefly and tersely compressed under distinct heads for each day of the year, in the good old fashion of three points. The editor, anxious to meet the spiritual wants suggested by certain popular devotions for our own time, has added from different sources some meditations on the Sacred Heart, for first Fridays, on Our Lady of

Perpetual Help, etc. The priest who makes these meditations will have no difficulty in preparing good sermons for his people on Sundays.

Father Baker's *Short Instructions* have a peculiar value of their own in this that they are made to serve for effective reading to a congregation at low Mass on Sundays. They might of course be memorized and thus become even more impressive. It is easy to imagine conditions where a priest, wishing to economize time when he lacks the opportunity and necessary preparation for delivering a well-reasoned and brief discourse illustrative of the Gospel of the day, would prefer to use this commentary, followed by a prayer in which the graces set forth in the Instruction are asked. It is an excellent method, although not much in use, whereby the priest or some capable catechist in the mission reads, at the end of the Mass, or before it, from this book, making the "prayer" as it were the exhortation or conclusion of the foregoing pithy exposition. The book is well printed and of a handy form to serve this purpose.

Scherer's *Lexicon of Examples* taken from S. Scripture, ecclesiastical history, and other approved sources, illustrating the truths and discipline of the Catholic Church, is an admirable collection that deserves to be translated into English. It furnishes not merely stories that appeal most effectively to the imagination of the hearer, but also facts from every sphere of human interest, together with a careful reference to the sources. The sources are fortunately not confined to German literature, but include English, French, Italian, and other recognized works of reference. It is a work of permanent utility in the library of the preacher and catechist and comes from a tried and judicious master of homiletic exposition.

ABRIDGMENT OF CHRISTIAN DOCTRINE. In two parts. Prescribed by His Holiness Pope Pius X for all the dioceses of Rome. Translated by the Right Rev. Thomas Sebastian Byrne, D.D., Bishop of Nashville. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1906.

COMMENTARY ON THE CATECHISM of the Rev. W. Faerber. For the Catholic Parochial Schools of the United States. Edited by the Rev. Ferreol Girardey, C.SS.R. St. Louis, Mo.: B. Herder. 1906. Pp. 448.

Among the things which Pius X realized most keenly to be of the first necessity for restoring practical religious life among the Italian

people was that of popular systematic instruction. American Catholics are amazed at and constantly comment upon the lack of intelligent knowledge of religious duties among our immigrants from so-called Catholic countries. The Italians have for the most part the gift of faith, even where they are unable to give the reason for that precious inheritance; and to it they owe many virtues which Americans would recognize, if they were not so intent upon the distinctive race qualities that too often appear as gross defects, because the impulsive nature of the Southern immigrant prevents him from covering them over with the proper veneer of modern civilization.

This book of Christian instruction which the Pope ordered to be made for Italian children of different ages, consisting of a short catechism for the little ones before they make their First Communion, and of a larger catechism for the grown classes, to which is added a brief history of religion and an instruction on the principal feasts of the Church, seems to us to suit its purpose admirably, despite the varied criticisms that have been made by catechists and pedagogues everywhere, since its first appearance in translations. In the first place it should be remembered that the Sovereign Pontiff has nowhere intimated, and presumably never intended, that his catechism should be used except for or by Italian Catholics. The translations were made, we fancy, not because it was supposed that they would serve as a model catechism coming from the highest teaching authority in the Catholic Church, but rather because a certain celebrity attaches to anything coming from such a source, whether it be good or indifferent in itself. To judge of the catechism meant for the children of Italy by the pedagogical standard evolved in American or German catechetical schools, and to require that it should conform to this standard is as much beside the purpose as to assume that the decorations surrounding the shrine of *il Santo* during a Neapolitan *festa* should conform to the requirements of an American or German Academy of Design. The Pope knows his people well and he and those whom he finds ready to teach with him are more apt to select the practical, because natural, means than those who insist upon the extreme refinements of pedagogical art. St. Paul would be more likely to teach like Pius X than like St. Thomas or Spirago or any of our modern masters of didactics, even to our advanced pupils, who are not a whit better equipped than the Athenian children of his own time.

But all this is not saying much for the English translation before us. None can doubt that it is well done, but it is not therefore intended

to supplant our own Catechisms, unless it be in favor of the children of Italians who can make use of the translation to turn their native knowledge into good current English. This is all that need be said of it or of the original.

A volume unquestionably helpful to the catechist, especially the young priest who takes a legitimate interest in teaching Christian doctrine to children, is the *Commentary* on Father Faerber's *Catechism*. He was a born teacher, and he made the science and practice of teaching catechism his life-long occupation, aside of and in harmony with the pastoral work that has enriched our German-American literature to an extent which no other writer in the same field can hope to attain. The *Pastoral Blatt* which he maintained for so many years is at present better than ever it was during the forty years of its honorable existence, but the editor who took Fr. Faerber's place knows that he is building on ground solidly founded and cemented with the labor and sweat of an able and conscientious apostle. Our author's familiarity with school-life made the work of catechetical instruction apparently a passion with him, and when there arose the question of having a uniform Catechism introduced into our schools for the children of the United States, he wrote his claims for producing a good manual and criticized the various models proposed with the temper of an enthusiast, but also with the intelligence and perseverance of a master of his profession. He wrote and rewrote his Catechism. He furnished schemata that facilitated criticism and invited suggestions from the leading teachers of Christian doctrine wherever he could reach them, for he realized that such work was open to all kinds of errors that might escape even an expert. When he had elaborately demonstrated what the Catechism should be, by writing a large treatise on the duties and methods of the catechist, he finally produced not only his Catechism but a Commentary upon it which would direct the teacher in its use.

The original Commentary consists of three volumes. The present work is a condensed translation in which much valuable material has been omitted. Withal it will serve as a handbook in Christian pedagogy, directing the teacher and supplying the matter for illustration. The Preface is really an Introduction to the art of teaching Catechism. In it we find laid down eighteen principles which every teacher of Christian doctrine must observe if he would make his work tell upon the children. He is taught to become a child in his attitude and in

his language whilst maintaining the reverent position of one who interprets the Divine message. The book follows the division of the Catechism and explains what we must believe, that and why we must keep the Commandments, receive the Sacraments, and intelligently pray.

The translation is good, although it copies the original phraseology sometimes very markedly, a defect which can hardly be avoided unless the work of translation is done two or three times over, and the revision made by one who keeps aloof from the original whilst sure of his orthodoxy and style of diction. At all events, any lack of perfection in this direction is no hindrance to the helpfulness of the volume, which in every other respect meets the requirements of the catechist.

OUTLINE CONFERENCES FOR CHILDREN OF MARY. By Father J. Dahlmann. Translated, with a Preface, by Madame Cecilia. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 142.

SHORT SPIRITUAL READINGS FOR MARY'S CHILDREN. By Madame Cecilia, Religious of St. Andrew's Convent, Streatham, London. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 283.

OUTLINES OF SERMONS FOR YOUNG MEN AND YOUNG WOMEN. By the Rev. Joseph Schuen. Edited by the Rev. Edmund J. Wirth, Ph.D. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 451.

AT THE PARTING OF THE WAYS. Considerations and Meditations for Boys. By Herbert Lucas, S.J. London and Edinburgh: Sands & Company; St. Louis, Mo.: B. Herder. 1906. Pp. 317.

"Our priests lead busy lives," writes Madame Cecilia in her preface of *Outline Conferences;* "frequently they find it almost impossible to get a few quiet moments to prepare the monthly or fortnightly instruction for their sodalists. To such this series of Outline Conferences will be, it is hoped, a real boon. It embraces the subjects usually chosen as most suitable for children of Mary. The Conferences are devout, practical, and clear." They might also fittingly be placed in the hands of our young girls for the purpose of training them to the habit of meditation.

The *Short Spiritual Readings* are well suited for the purpose of keeping up religious zeal among the young. They are grouped in somewhat desultory fashion under the heads of Devotional Subjects,

Charity, Zeal, Reading bearing on Sin, On our Last End, and Miscellaneous Subjects. They cover about seventy different topics, and have a thoroughly practical tone and aim, whilst they are written in good English.

The author of *Outlines of Sermons for Young Men and Young Women* tells us that he has been unable to find any book that deals particularly with the subject of homiletic instruction for sodalists. There are few such books in any language, but fewer perhaps in English than in French or German. Yet books like Warner's, "The Young Man" and "The Young Woman in Modern Life," are a decided need of our day and would produce much good if properly popularized. The writer deals with all the important phases of the youth's life—his amusements, his affections, his hopes, trials, and faults as a workman, in the home, among his friends, in the circle of the evil-minded. In similar manner he deals with the life of the young woman, appealing to her natural love of the pure, the good, and the beautiful; pointing out the necessity of circumspection, the results of folly, the manner of cultivating habits of virtue as a safeguard against the tempter. These sermons are brief, systematically divided, and well written and edited.

At the Parting of the Ways is a thoroughly thoughtful series of discourses suited to boys of average college age. They were originally addressed to the boys at Stonyhurst and are a continuation of a previously published series entitled *In the Morning of Life*. The title suggests the slight distinction between both series. The manner of treatment, whilst earnest, as befits the themes contained in the book, is sufficiently original and desirably captious to keep the attention of the boys whose elevation of heart and mind is thereby intended. As examples of practical Christian instruction that appeals to the youthful intelligence and inspires respect for religion and high resolve, these conferences in good attractive old English, with ample adornment of story and vivid motive, stand alone of their kind.

THE WESTMINSTER LECTURES. First Series (6 nos.), 1905; Second Series (6 nos.), 1906. Edited by the Rev. Francis Aveling, D.D. St. Louis, Mo.: B. Herder; London: Sands & Co.

At least the first of these two series of lectures embodied in the present twelve booklets will probably have already come to the notice

of readers of this REVIEW. The main purpose of introducing them here and now is to reëmphasize their apologetical significance and their consequent importance for the priest at this day. The need of some such collection of "tracts for the time" has long been felt. We have indeed a fair supply of doctrinal and controversial books adapted both for the instruction of the faithful and for the enlightenment of inquirers and converts from the ranks of Protestantism. We have also some solidly philosophical and apologetical works that may be advantageously put in the hands of the more speculative and sceptical student of Catholicism. But we have had hitherto comparatively few brief yet at the same time adequate philosophical and historico-critical presentations of the groundwork of faith. The need of something of this kind has been so keenly felt at least by those who are sensitive in this matter that it has repeatedly been proposed to translate the extensive series of booklets which in recent years have been coming out in French, *Science et Religion*.[1] Excellent and rich as this collection is—it comprises about four hundred brochures on a vast number of religious topics—if translated it would hardly correspond to the intellectual temperament of the English-speaking inquirer. It may therefore be regarded as a providential, certainly a most prudent design, that the intention of translating the French opuscules has not been effectuated, but that the original productions of the Westminster Lecture courses have been given to the public.

In their range the lectures cover a large part of the preambles of faith, as a bare indication of their titles manifests: The first series embraces "Modern Freethought" (Fr. Gerard, S.J.), "The Immortality of the Soul" (Dr. Aveling), "The Existence of God" (Canon Moyes), "The Freedom of the Will" (Fr. Sharpe), "The Witness of the Gospel" (Mgr. Barnes), "The Resurrection of Christ" (Mr. Gideon Marsh). The second series comprises "Science and Faith" (Dr. Aveling), "The Divinity of Christ" (Fr. Joseph Rickaby, S.J.), "The Higher Criticism" (Dr. William Barry), "Miracles" (Mr. Marsh), "Evil and its Causes" (Fr. Sharpe), "The Secret of the Cell" (B. Windle, M.D.). It will be noted, as has just been said, that these lectures cover the more important subjects introductory to faith. The names of the writers affixed is an *a priori* warrant that the subjects have received conscientious study and adequate treatment, and a worthy literary form. After reading several

[1] Paris: Bloud & Cie.

of them the present reviewer placed the same in the hands of a very acute convert from agnosticism—one who having passed from Protestantism through most of the phases of modern unbelief, philosophical, so-called, anarchism included, is fully acquainted with the lack of understanding and adjustment so often manifested by writers appealing to the naturalistic mind—and the judgment returned was that the lectures are "the work of men who know both *their subjects and their opponents*, and present the former in response to the point of view of the latter." The judgment, though not especially astute, has at least the force of the personal note of experience, and will be confirmed by any one who, conversant with present needs, peruses these lectures with due attention. The writers "know their subjects," and therefore laying aside secondary issues they illumine the heart and essence of those subjects. They "know their opponents," and therefore, understanding the difficulties the latter feel and which they themselves have to confront, they present those difficulties fully and fairly and offer solutions which it would seem should satisfy the reasonable inquirer. Solid in argument, lucid in method, felicitous in style, these discourses, in their attractive material get-up, cannot but prove of great help to the priest in his relations both with those of his own flock whose faith may have become dimmed by the reading of agnostic literature, and with those who beyond the fold are groping toward the kindly light. Let us hope that the present series may be increased by others equally pertinent and efficient.

Literary Chat.

Among the best sermon books containing pithy discourses on all kinds of topics are two volumes of a series entitled *Practical Preaching for Priests and People*, by Fr. Clement Holland. They are full of practical thought, well divided, with an analytical synopsis preceding each subject, so that the train of thought may quickly be fixed in the memory and recalled when needed. The last volume was issued some years ago under the title "Twenty-five Plain Sermons on Useful Subjects." (London: Thomas Baker; Philadelphia: J. J. McVey.)

Another very useful book to aid the preacher in the preparation of sermons is a small volume, *Homiletical Sermon Sketches on the Sunday Epistles*. It is the combined work of several priests and was published by the St. Anselm's Society (London). These "Sketches" give an outline which the preacher can easily fill in with varied

matter, and thus serve him not merely once but on different occasions. Moreover, the method of writing sermons suggested by such sketches is an excellent aid to improving one's faculty of preaching without mechanically memorizing the written or printed matter.

The Homiletic Monthly and Catechist announces a series of sermons on Christian Doctrine, arranged according to a carefully devised and well-graded plan. The course is to cover three years and will be prepared by different writers of note on homiletic subjects.

Karl W. Hierseman (*Leipzig*) issues two catalogues (326 and 327) of *Americana* which contain an extraordinarily large repertoire of MSS. and reprints covering the early periods of New World life, especially Spanish (Philippine) and Portuguese literature and charts of discovery.

That excellent little treasury of devout and instructive Catholic thought, *Paillettes d'Or* (Aubanel Frères, Avignon) has been issued for this year in its thirteenth series. The little volumes have actually become a periodical publication for which many Catholics, not only in France but everywhere, look as an attractive casket of counsels making for sanctification and happiness in the Christian household. They are of course sure to be translated into English; but those who can read the original French will find it a great advantage, as there are not only word forms and poetic expressions, but also thoughts which when separated from the language that gives them the glow of feeling, are meaningless or untranslatable.

The Protestant press comments with complacency upon the showing by trustworthy statistics of the German *Jahrbuch*, that the number of converts from the Catholic Church to Protestantism considerably exceeds the gains of the Catholic Church from the Protestant field. In 1904 there were in Germany 7,798 conversions to Protestantism as against 809 conversions to Catholicism. We do not question these figures. It might be interesting, however, to examine what these "conversions" in reality mean. A negligent Catholic who fails to assert and practise his religion gives up something positive and definite, and thereby becomes a Protestant who is not required to believe anything short of the existence of God. It is the case of soldiers deserting their army. The enemy may count them in his favor; but they won't fight for him; they don't mean to fight. Every man who goes over from Protestantism to Rome, goes in for something positive, for sacrifice. His life becomes a discipline for the struggle, and one such soldier is a gain not to be outweighed by a hundred of the negative sort, who are content with giving up a service that demands their entire allegiance in exchange for the free and easy life prompted by individual sentiment. Is Protestantism to-day a religion in the sense in which its founders believed it to be? In Germany surely it exerts no influence, despite its "converts"; whereas the Catholics, though in the minority, are the strongest safeguard in that country against socialism and infidelity.

The *Parochial School Reports* from different dioceses show a decided awakening on the part of our clergy to the importance of thorough and systematic education for our youth. We hope to comment on the subject in the December number of the REVIEW.

The *Rivista Internazionale*, which devotes its pages to discussions mainly on social science, brings in its September number an interesting article on Italian schools in the United States. (*La scuola Italiana degli Stati Uniti e la scuola parrocchiale del Buon Consiglio di Philadelphia.*) Dr. Giovanni Preziosi, the writer, who travelled some time in this country, comments with special approval upon the work done by the Italian Augustinian Fathers in Philadelphia, which he considers the model for the Italian colonies in other parts. He does not wish them to lose their love for all that is excellent in Italian life and literature, although he admits that the immigrants as a rule are sadly ignorant of these national ideals; whilst the very small number of educated Italians generally lack the necessary appreciation of their faith.

There is a movement on foot in England to establish a "Catholic Trading Corporation," the object of which shall be (*a*) the maintenance of a high standard of quality in all Church goods; (*b*) the conforming in all things to the Rubrics and general requirements of the Catholic Church; (*c*) only Catholics (representing individual interests, or public companies) to be admitted members of the Corporation. This Corporation is to maintain a salaried secretary, and an inspector of factories, depots, etc., of candles, wines, oils, altar breads, and other church goods sold by the Corporation. The inspector is to be nominated by a technical Committee of experts in chemical analysis, and to be approved of or appointed after a competitive examination (duly advertised) by the Hierarchy. This is a good step and a measure which, if carried out elsewhere, would be appreciated not only by the clergy anxious to have proper service in church material, but also by the reputable Catholic tradesmen who are at present forced to compete with unscrupulous agents who deceive priests into purchasing adulterated articles by underbidding more honorable firms.

We direct particular attention to the article (to be continued) on "Fire Insurance of Catholic Church Property." The suggestion, if properly carried out, would relieve many a bishop of financial stress without his having to urge extraordinary means and ways of raising money in the church. It is simply a question of economy. The objection that priests are not business men, and might cause a financial wreck, whilst quite true, can be more easily obviated in this case than in that of the parochial-deposit schemes which are always objectionable, but they are an entirely different matter from insurance of property admitting of no trust reserves.

The forthcoming fourth volume of the *Analecta Francescana* will comprise the *Liber Conformitatum vitae Beati Francisci ad vitam Jesu Christi*, written about 1379 by Bartholomew of Pisa. One recalls with pleasure Paul Sabatier's spirited defence of this remarkable book, the one of all others that aroused old-fashioned Protestant prejudice and mockery.

Franciscana and *Franciscalia* grow apace, and the numerous readers of this literature will be glad to learn of the new periodical, devoted to early Franciscan history, under the title of *Analecta Waddingiana*. It is so named after the famous Irish Franciscan Father Luke Wadding, an indefatigable worker among the annals of his Order, during the early decades of the seventeenth century. The magazine

will be under the auspices of the Minister General of the Friars Minor, and will be edited by Father Leonard Lemmens, Wadding's successor as annalist of the Order, assisted by a number of Friars of different nationalities, and published monthly in Latin, from Rome, beginning January, 1907.

The long-looked-for and much needed life of St. Anthony based on the authentic documents of the thirteenth and fourteenth centuries by Father Nicholas Dal-Gal, O.F.M., Director of the *Voce di Sant'Antonio*, is announced for publication in December. It will appear simultaneously in Italian, French, and German.

Among forthcoming English works in the field of *Franciscalia* are a volume on "Franciscan Studies," by Montgomery Carmichael; a new life of the "Etruscan Magdalen," St. Margaret of Cortona, by Fr. Cuthbert, O.S.F.C.; and a monograph on St. Clare, by Reginald Balfour.

The Friars Minor of the English Province, of which Fr. David Fleming is now Provincial, are preparing a life of the Ven. John Duns Scotus. Meanwhile Fr. Marianus Fernandez, O.F.M., has published the first volume of a Lexicon Scholasticum, a key to the phraseology, and incidentally an index to the Philosophy and Theology of the Subtle Doctor.

The Collection known as the *Monumenta Germaniae Historica* publishes in tome XXXII an important portion of the famous "Chronica Parmensis" of Fra Salimbene (1221–1288), the Franciscan Friar who has been called the "Pepys of the thirteenth century." A translation of all that is of primary interest in the same Chronicle has just been edited by G. G. Coulton under the title of "From St. Francis to Dante." (London: David Nutt. 1906. Large 8vo, pp. 364.)

Books Received.

PRINCIPLES OF RELIGIOUS LIFE. By the Very Rev. Francis Cuthbert Doyle, O.S.B. Third edition. London: R. and T. Washbourne; New York, Cincinnati, Chicago: Benziger Bros. 1906. Pp. 576. Price, $2.65.

COMPENDIUM OF THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. Pars I by Bernardus Bonjoannes A.D. 1560. Translated into English. Revised by Fr. Wilfrid Lescher, O.P. With Introduction and Appendix explanatory of scholastic terms by R. R. Carlo Falcini, V.G., of Fiesole. London: Thomas Baker; New York: Benziger Bros. 1906. Pp. 310. Price, $1.75.

THE CATHOLIC CONFESSIONAL and the Sacrament of Penance. By the Rev. Albert McKeon, S.T.L., St. Columban, Ontario, Canada. New York, Cincinnati, Chicago: Benziger Bros. 1906.

THE RELIGION OF THE PLAIN MAN. By Father Robert Hugh Benson. New York, Cincinnati, Chicago: Benziger Bros. 1906. Pp. 164. Price, $1.00.

DE EVANGELIORUM INSPIRATIONE, DE DOGMATIS EVOLUTIONE, DE ARCANI DISCIPLINA. P. Reginaldus M. Fei, O.P., Prof. Univers., Friburg, Helvet. Paris: Gabriel Beauchesne et Cie. 1906. Pp. 113. Price, 2*f.* 5*c.*

WHAT THE CATHOLIC CHURCH IS, AND WHAT SHE TEACHES. A short guide for inquiring Protestants. By Ernest R. Hull, S.J. London: Catholic Truth Society. Pp. 32.